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EXPOSITION

OF THE

Divinely Prophetick

SONG OF SONGS

WHICH IS

SOLOMONS.

Beginning with the Reign of *David* and *Solomon*,
Ending in the Glorious Kingdom of our Lord
JESUS CHRIST.

Adjusted to the Expositor's Line of Time, and
Illustrating it.

And Composed into VERSE.

By *Beverley*. X



London, Printed for the Author. 1687.

THE PREFACE TO THE

*Exposition of Solomon's Song, by way of Justification; that the Exposition ought to be Prophe-
tical.*

THAT This Book of Holy Scripture hath been under a high Character of Honour in the Church of God, and hath Imprinted an Awe and Veneration of it self upon the Minds of Wise and Holy Men, is out of doubt, both among *Jews* and *Christians*.

It is enough known, that the *Jews* prohibit any to read it, till the Sacerdotal or Thirtieth Year of Age; Now though this may favor of an over Fear, which in Religious Matters dwells at the next door to Superstition; Yet still it shews of how sublime a Majesty and Estimation this Song appear'd to them.

And with the same profound Reverence all *Christians* approach it, who have any serious Sense of the Dread due to Sacred Oracles; This Thing therefore is not of any doubt.

But it is a Question of much greater Intricacy and Perplexity, what the drift, scope, and design of so uncontestably a Divine and Spiritual Song is.

The generality of Interpreters look upon it, as a Catholick seat, or Universe of Allegories, representing the Mystical Communion betwixt Christ, and his Spouse the Church, and every Believing Soul in it.

Now although I defer, as much as Any of the most Devoted to such Holy, Spiritual, and Heavenly Meditations, as are deriv'd with Advantages of Piety and Prudence from this stupendious Allegory; Yet I cannot, for this very great Reason, Rest in that Expository Sentiment, that makes it the grand scope of the Holy Spirit to give Rist to such Meditations.

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And this is my Reason ; All parts of Scripture have some so limited, determinate, defined scope and end, that they cannot be misl'd from it by any Interpretation ; But it cannot be imagin'd, or with any semblance suppos'd, that from this Song, there can be drawn a Frame or Platform, either of the state of the Church, or of particular Souls in Relation to their Communion with Christ, or of Religious Discipline, or Rules of Life, that should traverse and cut with variety of Motions, backward and forward, that so Indefinite variety, that these so manifold, both new and repeated Emblematisms require.

If then there be not a Frame and Model to stint and confine Interpretation, this Song must be left to the differing Phantasies of all its Interpreters, how many soever, and nothing left to controll or correct them, who do but keep to the general Analogy of pious Sense, and natural Knowledge.

For when the whole Universe serves the Images of this Sacred Poësie, and that every Sprig may some way resemble God ; It may consequently be made serviceable to some spiritual Meditation, and moral Document ; and so proportionably seeing the Communion betwixt Christ and his Church, is of the same Divine, Spiritual, and Holy Nature, every Particel of Nature used in this Song, shall be subject to as many Descants upon it, as there are Ingenies to extract them, agreeably to that foresaid Analogy of Faith, and common Philosophy : And so the Song, and the several parts of it, *unstable as Water*, having no consistent Figure of their own, shall receive shape from every Vessel the Interpreter brings to it.

But it surpasses my Understanding or Belief, that so infinitely Wise, and divinely Prudent an Author, as the Holy Spirit, should write in such a Laxity as this, Known to whom are all his Works of Scripture from the beginning to the end ; and all the various Censures and Senses each *Iota* of them shall undergo, and hath supreme and determinate Counsels of his own, which shall Over-rule them all. And so in this Song.

And indeed, if this Liberty, and Largeness of Interpretation were allowed, It would yet be never possible to give any decent and congruous Agreement betwixt the Spouse of Christ, and a *Company of Horses in Pharaohs Chariot, Teeth like a Flock of Sheep bearing Twins, Eyes as Fish pools, Locks bushy, and black as a Raven,* that

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that should express the Communion betwixt Christ and his Church, without some other Key of Interpretation, that keeps the whole Tight to such a Frame and Model of things, as was before desir'd.

There are some Interpreters therefore (though so very few as hardly to escape the Note of singularity) and of very Venerable Name, who have understood by it a portraiture of the various States, through which the Kingdom of Christ hath pass'd in relation to his Church, and so reciprocally of his Church in relation to his Kingdom. And from these, I confess, I receiv'd the first Thoughts, that such a Table is most agreeable to this Divine Composure.

And herein I am not asham'd to acknowledgde, I have borrowed most light from that very Admirable Man, Mr. *Brightman*, with whom Mr. *Cotton*, that great Light of the Church of God in *New England* Symbolises.

And yet I have retired from them, in a careful Avoidance, to press these Divine Figures too hard, lest wringing them should bring forth Blood; or to make the pursuit too far, lest the Exposition should be too curious and minute: For in all Prophetical Expositions, I think, there is most safety of Truth in resting upon the Bulk and Body of *Scripture Prophecy*, and of *History*, when only *Humane History* leads the Application; but when *Sacred History* conducts it, One may be much more bold, or where the Instance is singular and notorious, as in *Antiochus Epiphanes*.

And, as I have retired in these particularities of Interpretation, from those two, by me so honoured Expositors of this Song; so I have as freely dissented from them, wheresoever I see Reason.

And upon this occasion, I take liberty to make this Digression, and to observe; It is a very frivolous Undertaking, to attempt to blast the Interpretation of Prophetical Interpreters, as of Mr *Mede*, Mr. *Brightman*, and that to me above all others most Indear'd Name of the most Learned, Pious, and Honoured Dr. *More*, on *Daniel*, and the *Apocalypse*, and Others; Because either Events have not answered their Calculations, or because they differ among themselves.

For herein is the great Mistake, Men are angry These Prophetical Expositors do not, as inspired Writers, give Oracles; Whereas God may wonderfully, and beyond the ordinary standard, assist his Servants in some grand Points, to bring Light into the World, and

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to make great Efforts into the retired parts of Scripture, viz. the *Prophecies*, and yet leave them in many Particulars, to the Fallibility of their own Minds, and so to Mistakes.

For this is the Distinction betwixt the immediate Assistances of God, vouchsafed to the Sacred Pen-men, and Those, whom he leads by the Mediation of their own Learning, Search and Judgment: To the one, He dictates wholly from himself, To the other, by an Excitation of their Faculties to make a due Inquiry, and then to adjoin themselves to greatest Evidences of Reason: Together with which, he may as he pleases extraordinarily awaken, inject, infuse into their Minds, but so that the whole Assurance they have depends upon Evidence, and all they claim to of Assent, is upon the same Evidence; where this then fails, Mistake ensues, and Assent is not due.

From hence it follows; As they may mistake, so they may differ, and One be in the right upon better Evidence, where another is in the wrong upon no Evidence, or insufficient Evidence; Or Both may be Right, or in an Errour on the same accounts, and yet Both these may be in great Things eminent Ministers of the Truth of God to his Church, and agree therein, being excited and conducted beyond the ordinary level of Men, to attain Evidences true and firm in such Points; where the generality, yea, where very few enter at all. And therefore those Mistakes and Differences, shall not in the least invalidate the great Truths, wherein they have Evidence, and wherein they Agree: For all is to be valued by Evidence; And Ignorance, Inapprehensiveness, Want of Diligence in others, in Trying and Judging these Evidences, to distinguish between Mistake and Truth, and their Rejection of all for want of such Infallibility and Agreement, makes no alterations in things themselves, which neither will deceive, nor can be deceived.

And withal observe, here are no more Grains of Allowance required in this Case, than in all kinds of Learning, Knowledge, Science, and Arts in the World, which do not proceed upon Infallibility, nor determine in any greater Universality of Consent. No not Theology it self, beyond the very express Assertions of Scripture: If Men have a greater Antipathy and Aversion to make out after, to try or to receive Prophetical Knowledge, and to think it Reason enough to do so, because Men mistake and differ, (which same thing they do

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do in all things) and though their Agreements in grand Points (as in all other Cases) is so valuable, It cannot be helped, till a better State of the World cure this so general Malady.

But to return from this long, but most necessary Digression upon this Occasion. Although I do with all Thankfulness acknowledge the Helps I have received, yet I humbly avow with lowliest Thankgivings to God; I have proceeded upon these peculiar Grounds, deriv'd from his Word alone.

I find no way of Interpretation so like to Circumscribe and Define the Sacred Sense of this Song, as a Prophetical Course of Time, which the Church passing through under the various Elevations and Depressions of the Kingdom of Christ, it becomes capable of these so various Pictures; And, as in the Course of Time, God requires and calls back what is past into wonderful Agreements with what is present and to come, upon which *Solomon* says, *There is no new thing under the Sun*; So in this Song, supposing it such a Table of Time, the Figures and Allegories in which those past things are portray'd, may be requir'd and repeated; For the States come to be repeated in their likenesses also, and so the old Emblems are often recall'd, and no new ones chosen for them.

1. This then laid in the Foundation, I farther observe; From the very Beginning to the End of this Song, there are under the Emblems of Spices of sweetest Smell, and richest Perfume, couch'd a preparation to a Royal *Annointing*, in agreement with the Great Title of Christ, *Messiah*, or *Anointed*, and also in allusion to *Paradise*, the Palace Royal of his Kingdom; in all these there is a Designation of his Kingdom, who is the Bridegroom, and the Beloved of his Church, His *Spouse*, and *Bride*, which makes this Song *Panegyrical* or *Inaugurative*.

2. Again therefore I observe, There is from the Beginning to the End of this Song a constant Design of drawing all the Preparations to a Marriage and Nuptial Solemnity, by the holiest, purest, and most ardent Affections, and all kind of Ceremonies, and Retinue, and Courtship for Espousals, and for the Glories and solemnization, that agree to the Nuptial Love and Honour Christ is pleas'd to put upon his *Spouse* and *Bride*, the Church; And that as Marriage (which is a great Mystery, as the Apostle says, speaking concerning
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Christ and his Church) was instituted in *Paradise*, and there had its Beginning; So in the *Paradise of God* it hath its Complement and Perfection. Now hereunto agree the so often mention of *Flowers, Gardens, Virgins, a Bed, Espousals*, and innumerable the like: by which this Song looks so like an *Epithalamium* or *Marriage-Song* between *Christ and his Church*, *Revel. i. 19, c. 21*.

3. Further, Because as the Grandeur of a Kingdom was by the Ancients addulced and sweetned with the Emblems of the Tenderness, Care and Propriety of a Shepherd in his Flock; and that the Entertainments of Love and Amorous Contemplations were agreeable to the Shepherd's Life: Therefore in this Song, there is so often mention of *Kids, Sheep, Goats, Roes, and Hinds, Lyons, Leopards, Roes and Hinds of the Field* of a wilder Race; of *Shepherds*, and the *Mountains* They and their Flocks walk upon, whereby this Song hath so much of a *Pastoral* in it.

4. And lastly, Because Enemies are oft to be overcome, before Kingdoms can be enjoyed in Peace and Lustre; there is therefore so often mention of *Valiant Men, Arms, Armory, and Armies*, by which this Song becomes Heroic and Triumphal.

And all these things are drawn into Song, according to the general Usage in ancient Times to Compose into Poesy, both their Wars, the Glory of their Kings, and also their Amours, and Pastoral Divertisements.

From these Considerations then, we may have a general prospect and view upon the Frame and Model of this Song, and so as to fix it, and not leave it to the Pleasure of every *Mercurial Phantasie*.

5. Seeing every Course of Time, that is to be limited and circumscribed, and pourtrayed, as in a Model and Table, must have a Point, when it begins, and when it ends, and a medium or middle Line, in which it runs along; I observe there are great Inducements, as possibly we can desire, to begin the Song in *David*, who was the first Royal Ancestor of *Jesus Christ*, the King of his Church, and the most Eminent *Typical Messiah*, or *Anointed of the Lord*, *Anointed with holy Oyl*: A King raised from a Shepherd to be so, wherein he was as it were by Education fitted to a Pastoral Government, and prepared to become the *sweet Singer of Israel*, in agreement so far with this Song, and a most renowned Warrior, who Achieved by
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Conquest his Kingdom, and was therein eminently a *Prophet* and a *King*, and not without some providential Resemblance of a *Priest*, in being girded with the *Priestly Ephod* before the Lord ; Thus every way in so Eminent a Personage, this Song was to begin, who was so great a Type, and also in his *Psalms* so great a Prophet of Christs Kingdom, as therein to give the *Kisses of Christs mouth*, as he in his several Anointings, diffus'd the *savour of Christs Oynments*, and drew the *Virgins* after him.

In Union with *David*, *Solomon* his Son is to be joyn'd, who enjoyed in Splendor, Peace, and Magnificence the Kingdom that was the Acquest of *David's* Wars, whose many *Wives* and *Concubines*, like the sixty Queens, the eighty Concubines, and *Virgins without number*, [c. 6. 8.] which make the Spouse of Christ, and especially his *Marriage of Pharaoh's Daughter* with Royal Estate, are greatly serviceable to this Song, and to the Representations it gives of the Spouse of Christ, and of his Marriage to it : For that most Illustrious and Celebrated Queen, *Pharaohs Daughter*, (undoubtedly a Convert to the God of *Israel*,) was not only a Type of the *Gentile Church* in general but particularly of its State in the *Philadelphian Interval*, so highly Honoured, *Revel. 3*.

And for her, as a Type of the Church in that state, that Divinely Prophetick *Fourty fifth Psalm* was composed in so much Agreement with this Song ; a Song of Loves, set to a Musical Instrument, or Tune, called *Shoshannim*, or the *Lillies*, among which, this Song Represents so often Christ and his Church Feeding ; an Emblem of Purity at last set in Glory and Lustre.

Now the Principal Intention of that *Psalms*, is under the Type of *Solomon* and *Pharaoh's Daughter* to Represent Christ Anointed, as on the Mount of Spices, for his Appearance on his Royal Throne ; and taking his Church in the *Philadelphian* state to Himself, as his Bride, agreeable with the close of this Song : agreeable with the Promises to the *Philadelphian Church*, agreeable with *Revel. 19.* and c. 21.

And the very silence of *Solomon's Israelitish Wives*, seems not to be without a Mystery ; but to express that long Desolate state of the whole *Seed of Israel* under the Gospel, and yet there is a Revival at last in the *Shulamite*, as *Solomon* had undoubtedly *Israelitish Wives*, and in his Repentance Return'd to them, c. 6. 12, 13.

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And even in those Wives of the Idolatrous Nations, *Solomon* took, who *Turn'd away his Heart from God*, He may be thus far a Type of the Love of Christ to the *Heathen Idolatrous World*, and also of that great Scandal, This bath against him the True *Messiah* given so long to the *Jews*, from which yet Christ shall be vindicated at the Conversion of ALL, as *Solomon* is by *this Song*, together with the Book of *Ecclesiastes*, Vindicated from the Infamy of his Idolatry; It being so Royal a Monument of his Repentance: This *Solomon* was also He, who Built the *Temple of God*, and his own House of State, that serve also in this song as Types; who lastly was a great Prince in Wisdom, and the *Largeness of his Mind*. This so great a Type, yea so great a Prophecy of Christ in his own Person and Reign, and Marriages, is commission'd as the most Elect Person to sing this song, this *Prophetical song* of the Kingdom of Christ, as *David* did in so many *Psalms*. And such a Song was to be expected from so great a Prince, and such a Son of *Wisdom*, whose Wisdom had not been perfect in Honour, without such a Prophecy of the Kingdom of Christ; Seeing Prophecy and Prophecy of Christ was the highest point of Wisdom; And it stands with *Ecclesiastes* as a Monument of the Repentance of this Great King after his Fall.

Let then the *Epoch* of this Song be *David's* and *Solomon's* Reign in Conjunction, and the beginning of the Course of Time to Christ's Kingdom in this Song, fix'd here; And immediately after *Solomon's* death begins not a new Course, but a new Character of this Course of Time, carried on from Time to Time in the most Known, Remarkable, and Chronicular Events, of greatest Renown in Scripture-History, or Prophecy, or Both; or *Scripture Prophecy*, and *Humane History* that cannot be denyed, nor to have been such noble Events.

Now then if in the very same order these Events keep with the Course of Time, They have also such fit Emblems and Resemblances of them in *this Song*, and in the same order that They have all along to this very Day in the Course of Time, I cannot account this less than great Evidence, This Song is such a Frame or Table of Time, as I assert it.

And that these may stand Fair, Visible, and Together; I have Calendar'd them in the Annexed Table, and Referr'd them to each part of this Song, together with their References to each Page of the Book; and also according to their Scituation, and Place in the Course.

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Course of Time, and according to that Settlement I have endeavour'd to vindicate to them that in Course of Time, by *My Line of Time*.

Now I cannot but add, as a farther Evidence of the *Epoch of this Song*, and that it designs a Course of Time, of which I gave Intimation just now, *viz.* That after the Reign of David and Solomon, In the Division of the Ten, and the Two Tribes, making a House of Judah, and a House of Israel, Ezekiel's Days for Years Began, as an Introduction of *Prophetical Time*, and, as shall be declared a *Medium*, or *Mediation* betwixt *Historical* and *Prophetical Time*: and on which the whole Course of *Prophetical Time* Runs; Upon this very point of Time, This *Song* gives those two Remarks. 1. Of that Division, by the *Tents of Kedar*, and the *Curtains of Solomon*, And then of Rehoboam's Servitude under Shishak, King of Egypt, where to distinguish, or rather to make most notorious that Time; There is a more Unconth Resemblance, than is to be found in the whole *Song* beside, *viz.* *I have compared Thee, O my Love, to a Company of Horses in Pharaoh's Chariot*, c. 1. 5. 9. as is Declared in the Exposition. A

A Second Thing I cannot but add in Confirmation of the Course of Time, is, That forasmuch as it was Fore-seen, there would not be after the *History of the Acts of the Apostles*, *Scripture History* to bear up the *Prophecy of Daniel*, looking beyond that Time; nor of the *Apocalypse*, Given after that Time, We have therefore before the *Apostolical Time* a Precedent of depending upon the most undoubted Humane History, for one of the most Remarkable Prophecies in the Judgment of all Expositors, and in which some would fain Absolve all *Daniel's Prophecy*, *viz.* the Tyranny of Antiochus, Taking away the *Daily Sacrifice*; as great a Tyranny and Desolation of their Worship, for the short time it lasted, or greater than any the Jewish Church suffered till their *Final Desolation*; And This, though so solemnly prophesied of by *Daniel*, we have only the *History of the Maccabees* and of *Josephus* to depend upon for the Exposition of it; And it is counted so enough, that no Interpreter doubts it.

Why then should we not be as well satisfied in undoubted Humane History concerning the Roman Antichrist, the Antitype to Antiochus, that he is that *Man of Sin* in 2 *Thessal.* 2. and the *Beast*, *Rev.* c. 13. c. 17. And it is very remarkable, how much in the same Emblems This *Song* may be fairly suppos'd to Descant on Both, as it were the Type and the Antitype; The Type, c. 3. before the Incarnation.

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The *Antitype*, c. 6. before the preparation of All Things, and their running on to the Glory of Christ's Kingdom, in c. 7. c. 8. And while there is an Agreement, the due Distances are also maintain'd.

Thus the *Epoch*, and so much of the Running on of the Course being Remonstrated upon, let us consider the Period and Conclusion, and see if the Song does not draw all things to their Consummation in the Glory of Christ's Kingdom, as into the Time of the Fullest Confluence of all to the True Church of Christ, as *one Gentile Church*, viz. the *Fulness of the Gentiles*; The *Antichristian Converts*; and the *Reformed Churches*; Then the *Jews* or *two Tribes* Congregated to it, as the *Princes of the East looking out as the Morning*; and at last the *Ten Tribes*; And then the *whole Mountain of Spices* flows into an Everlasting Union of Christ into his Kingdom, who is then Anointed with the *Oyl of Joy above his Fellows*: A Kingdom above all Kingdoms, and beyond which, There is nothing but Eternity.

And Concurrent with this End, is the Highest Purity, the most Ardent Love betwixt Christ and his Church, the fullest Enjoyment, as in not only a Supreme, but an only Kingdom; and, as in the Paradise of God; as is so Remarkable, that it cannot be miss'd in the latter part, or the three last Chapters of the Song: What then can, if This does not deserve to be the Period and Point of the Course of Time, and of this Song Commensurate to it; and so Adequate to *Daniel's* last Words of Prophecy, and the drawing up all to an End in the *Revelation*.

Upon the whole then, There cannot be a greater proof of a Frame, *system*, or Model in any Writing, that doth not openly declare it self to be so, than to find out a just Order and Series, and due Connexion in the Parts; Nor in a *Mystical* Frame, than that the Parts do fairly Express and Expose the Things, that in such a Frame, They are supposed to Expose: And if it be accounted in *Philosophy* a good Discharge to give an *Hypothesis* or Scheme of Nature agreeable, and to keep All Appearances safe in Relation one to another; I hope it will be Esteemed a good Acquittal of my Undertaking, not only to Project a Frame or *System* of this, but to find that Frame laid in *Scripture-History*, and *Prophecy*, or in *Scripture-Prophecy*, and Uncontestable *Humane History*, as of *Antiochus* his Tyranny just now to this purpose Instanc'd, and to find the Images of *Prophetick Song* all along Agreeing.

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And I hope, it will be no more disallowed to Expound *this Song* into a continued Parable without downright Demonstration, than it is to Expound the Parts of *this Song* in several and particular Parables, with as little Demonstration as General Interpreters do: In fine, that the whole Song so laid into a Parable, may be Accepted, as well as any other Theological Parable, of which there are Examples, seeing all the Parts and Lines on which it is grounded, are undoubtedly Divine, and the Exposition so fairly put for, to be Justified as Divine also.

For I acknowledge, That which enabled me to bring this Song into the Contexture, wherein it is now Presented, and that which gave me also the occasion, and the Engagement to do it, is, *The Scripture-Line of Time*, I lately Published, To which I have in the Title declared, It is Adjusted; and which I have pursued along in the Exposition of the Song, both in the Signification of the Emblems, and in the Notes of Time.

And it is upon This Hope, that These two may give Light and Strength, one to another.

For the same Things variously Represented, make them clearer and easier to general Apprehension; Some Things being plainer to some in one Dress, to some in another, and each gives Light to the other, when They are Compar'd.

And in this Song, and its Exposition, Things lye much nearer and closer one to another; They are more suddenly seen and Apprehended, more easily Grasp'd, and more easily Remembred: And what requires either fuller Discourse, or Proof, may be sought in those larger Prophetical Discussions of the Line of Time.

But above All, The Compare of these Three Great Prophets, (besides others) viz. *Solomon, Daniel, John*, the Three Beloveds, does exceedingly inlighten and strengthen my Prophetical Scheme; For when the Three Frames differ in Circumstances, and yet agree in Essentials; There can be no greater Conviction of a Design'd Scheme of Prophecy, nor happier Conduct into it, than their compare one with another: And such a three-fold Cord is not easily broken. And in the Mouth of not Two but Three Witnesses, every word is Established.

I have chosen to Present this Song in Verse, in Conformity to the Divine Poesy, not pretending to Excel herein, much less to come within

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within any distance of the Original; but to come something nearer the High Spirit, and Lofty Air of this Song, than plain Exposition in Prose could do; I am also in Hope, that the Diversion and Acceptableness of Words in number and measure, may Invite to the Consideration of the Matter so convey'd, and that while the Poetry is Censur'd and Condemn'd, yet the Sense may slide in, and lay hold of the Judgment.

And lest any Difficulty in such a stinted Form of Words should occur, I have by brief Notes Explaining Words and sense, endeavoured to Illustrate such Difficulties.

And, as I desire, This Poem should look backward to the Line of Time I have already, or shall with this offer to any Hand, so I desire It should look forward to a second Part, now in the Press, and wherein I Beg the assistance of all who shall be induc'd to favour the Undertaking.

To conclude, That all Things may be made most plain, I have plac'd this Table, as in Entrance to the Exposition of this Song; That every one may run and Read those great Heads of Prophecy in their order, and in the Series of Time, wherein they are set; the Events themselves none can deny to be the greatest, that can be found in *Scripture-History*, or suppos'd in *Scripture-prophecy*, nor call in question their successive Order in Time; So that every one may compare the Images, which are undoubtedly Divine, and then set them close to the Exposition, which is in the *Line of Time* endeavour'd to be prov'd Divine also, by immediate Scripture Consequence; and when their place in Time cannot be contested what can be doubted;

There is but one grand Event, which I can think of, which can in this Song be suppos'd to be omitted; And that is the Desolation of the *Jews* by the *Romans*: But that, as unfit for a *Song of Loves* is glided over, and rather suppos'd by the *Gentile Church*, entring into the whole play of the Song then describ'd, even as Gods Casting the *Ten Tribes* out of his sight, is silently made known by the Songs Reference to the House of *Judah* only: And observe, those *Jewish Desolations* are shaded over in the *Red Horse* of War in the *Apocalypse*, and given in *Daniel*, but in the way of Appendage to the Cutting off the *Messiah*. But most fully given *Ezek.* c. 16. c. 23.

To Conclude, as I humbly Beg the Prayers of All, who have Favour for Endeavours in the Clearing of Prophecy; So I most Humbly and Ardently Pray for Blessing from Above, upon what is here Presented, that we may Read and Understand this Prophecy, and may wait and come to the End of the 1335 Days, For the Time is at Hand.

A T A B L E OF THE G R A N D E V E N T S

Relating to the Kingdom of Christ, and the States of his Church,
from the Kingdom of *David* begun, to his own Glorious Appearance
in his Kingdom; given in this Song.

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		<i>Asaes and Jehosaphats Reign,</i>	p. 9.
		<i>The Reign of Ahaziah, Joash, Amaziah, omitted in the Genealogy of Christ, compar'd to a bundle of Myrrh in the Night</i>	p. 10.
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		<i>Hezekiahs, and Josiahs Reign</i>	p. 11.
3389.		<i>The Reigns of Jehoahaz, Jehoiakim, Jeconiah, Zedekiah,</i>	p. 12, 13.
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3459.		<i>The return of the Captivity,</i>	p. 15, 16, 17.
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* At Cyrus his first year, the same 3459, when began Daniels		<i>* The division of Time by the Mountains of Bether, before and after the Captivity,</i>	p. 19, 20.
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Year of Christ 1772.		
It is done.		
It is done.		

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Christ says.	<i>Cause me to hear the Companions</i>	<i>The Spirit and the Bride say, Come.</i>
	<i>Hearkening to thy Voice.</i>	<i>Let him that heareth or hearkneth</i>
The Answer of all.	<i>Make haste, my Beloved, and be thou like a young Roe on the Mountain of Spices.</i>	<i>to this Voice, say, Come. ALL SAID, Come Lord Jesus come quickly.</i>

THE

The Argument.

AN Exposition of the Divinely Prophetick *Song of Songs*, which is *Solomons*: The Epoch or Beginning of which is to be Fixed at *David's* Unction, or Anointing into Year of the Kingdom of *Judah* and *Israel*, who was the Grand World about Typical *Messiah*: The Period of this Song is in The Glo- 2950. rious Kingdom of *Jesus Christ*, the True *Solomon*, King of Peace, King of Glory, the Son of *David*, the Only True *Messiah*: In a Prayer for this Kingdom, This Song of *Solomon*, *Jedidiah*, the Beloved of the Lord, Ends; Thus---

Make haste, my Beloved; And be Thou as a Roe, or a young Hart on the Mountain of Spices, chap. 8. ult.

Even as the Beloved Daniel Ends in the Blessedness of that End of Dayes, Dan. 12. ult.

And the Beloved Disciple John in that Prayer, Even so come Lord Jesus, shuts up his Revelation.

The Exposition is compos'd into Verse, in Imitation of the Divinely Inspired Poësie, in which the Holy Spirit Dictated it to *Solomon*.

The Persons speaking are,

<i>The Spouse of the King,</i> <i>The King himself,</i> <i>The Chorus, or Quire,</i>	<i>The True Church.</i> <i>Jesus Christ, God-Man.</i> <i>The Saints of every Age.</i>
--	---

The Sacred Text, with the Times of each Stanza, or Canticle of this Song, Adjusted to the Expositor's Line of Time, and Illustrating it, is given, with short Marginal Notes for the Explication of any Difficulties in Words, or Sense.

Solomon's Preface.

Chap. I.
ver. I.

The Song of Songs which is Solomons.

THis Divine Song of Songs
To *Solomon* belongs ;
The ^a Type to *Solomon*,
The Life to Christ alone.

The Preface of the Expofitor.

May ^b th' Holy Breath now fill my humble Sails,
That swell'd King ^c *Schelom*'s Thoughts with first-born
While Sp'rite Divine did th' Royal Phant'sy steer, [Gales;
He sung the Song, the World of Songs can't Peer ;
A Song, that Sacred Senses Enterweaves
With Prophecies so high, that ^c ^a *Sybils* leaves
So fam'd, to Ballads dwindle in Compare,
Or silenc'd ³ Oracles ; This does declare
That Princely Stem, whom *David's* Kingly Root
From Low Beginnings did in *Schelom* shoot
'Bove Earthly Kings, and still in *David's* Son,
And Lord, much higher lifts true *Solomon*
Rev. 19. 9. Till Heaven opens, and on Skies he rides
Triumphant, and all Power Endless guides :
Fix then the Foot of *Schelom's* Inspir'd Layes
In Regnant *David's* first Annointed Dayes ;
And there of Right ; For there the Olive thriv'd
Into a Scepter, and its Oyl deriv'd :

Notes explaining Words.

^a *Solomon* from the Hebrew *Schelomah*. ^b The great Pagan Prophetess, suppos'd yet to foretell Christ. ³ Heathen Oracles struck dumb by Christ, the Great *Pan*, or Shepherd, as *Plutarch* witnesseth.

Notes explaining the Sense.

^a Christ is plainly the Truth of what *Solomon* was the Shadow or Image. And his Wives, both Jewish and of the Gentiles (most especially *Pharaoh's* Daughter) are fit Emblems of the Church. ^b A Prayer for the Assistance of the Divine Spirit in so mystical a Book. ^c Allow this a Prophecy, as undoubtedly it must, as hath been set out in the Preface, and it must be above all the Names of Prophecy in the world.

From

Song of Songs, which is Solomons.

3

From ^d hence those Holy Concerts are display'd
Which 'twixt True *Schelom* and his Church are laid,
Wherein its ¹ *Hieroglyphicks* are carv'd out
Through every Stage of Time, and which ² Redoubt
Its State; not such oft-times as Poets paint
Their Beauties in, not in the vulgar Quaint
Of Phancy, but in Images, low, plain,
^e Divinely ³ sensy, solid, free from vain,
And yet so High, no mortal Quill can touch,
Nor Mysteries in humble Phrase so couch:

[King,
This Song is enterchang'd 'twixt ^f th' Spouse, and
Who turn it round, as 'twere in Holy Ring;
The ⁴ Choir of Saints informes, censures, approves,
⁵ Condoles, ⁶ conjoyes, as each occasion moves.

David's Reign of forty Years.

LET thirsty me now drink the Christal Breath,
That from his Word, like Kisses followeth,
While *Israels* sweetest Singer with Harp skims
The tuned melting Air; The ⁷ Nectar swims
Around my Lips, with Raptures all Divine,
More Rich, more ⁸ Vivid than the flavour'd Wine;
While Truth in Streams it self thus Disembogues,
As chastest Kisses, Loves sweet ⁹ Dialogues,
I own them; and from Him, whom my Soul loves,
Who all His Favours into Life improves.

The Spouse.
[Let him kiss me
with the kisses of his
mouth]

[Thy Love is bet-
ter than Wine]

Notes explaining Words.

¹ Holy Veils, or Likenesses in Parables. ² Make famous. ³ Full of Sense. ⁴ or Quire. ⁵ Grieves with. ⁶ Rejoyces with. ⁷ A rich Drink. ⁸ Flowes out. ⁹ Mutual Discourses.

Notes explaining the Sense.

^d It runs from *David* to Christs Supreme Kingdom. ^e The Song hath great Sense, even where the Types are lowest and plainest. ^f There is by the several words used, *My Love*, or *Beloved*, by the Spouse; *my Love* or *Companion*; *Spouse*, *Sister Spouse*, by Christ; and Persons of a Third or middle betwixt both, and calling Christ *the King*, a plain distinction of the Persons, viz. The Spouse of the King, the King, the Chorus, or Quire of Saints. ^g The kisses of Christ's Lips are a most proper Emblem of *David's* time, because *David* was so eminent a Prophet, and King, and the Pen-man of so excellent a Book of Scripture, so full of Divine Truth, as the Book of *Psalms*, wherein are also so great discoveries of Christ's Kingdom.

[Because of the Savour of thy Good Oyntments]

Oh thou the True Anointed, ¹ *Messiah* ² light, Thy God-like ³ Oyntments give thy Name the Right.

[Thy Name is as Oyntment poured out]

Thy fragrant ⁴ *Atomes* draw the ⁵ Virgin Souls, Seiz'd with thy Holy Flames, they meet in ⁶ Sholes Within thy pure Embrace, piercing the Type Of thy Grand Sire, and by that Conduit Pipe Arrive to thee, Great Saviour, whose large Wing Shaded thy Father, who of Thee did sing With highest Pleasure, and with strongest Trust Thou'dst raise His Scepter with himself from Dust.

[The Virgins love Thee]

Solomon's Reign, 36 years, from the Temple begun; 40 in the whole.

[Draw me, We will run after Thee; The King hath brought me into his Chambers]

But though thy fragrant Oyntments Virgins win To thee, the ⁶ bloody Fields, and Camps within Yet more them move, The Rooms of Love, and State ⁷ Chambers in *Schelom's* Temple Emblemate Where greater Freedoms of Thy Love, Thy Grace, May former ⁸ Scenes of Misery efface.

[We will rejoyce in thee, we will remember thy Love more than Wine.]

The Goblets crowned with the lusty Wine Did not at th' ⁹ Dedication so Refine Our drooping Spirits, as Thy nobler Love, The Characters of which what can remove?

Notes explaining Words.

¹ Christ, *Dan.* 9. 25. ² nam'd. ³ Small Motes flying from Bodies. ⁴ Great Companies. ⁵ Thy Great Father *David*. ⁶ The Camp typ'd Christ in his Judgments, as in *David* a Warrior. ⁷ Christ's gracious Communion typ'd by *Solomon's* Temple, as Chambers. ⁸ Wars full of Horrour. ⁹ The Feast at *Solomon's* Temple Dedicated, *1 Kin.* 8. 65.

Notes explaining the Sense.

b This Symbol also of Oyntments is most proper to *David*, God's Anointed, whose Anointing with holy Oyl, and to an Everlasting Kingdom, is so often mention'd in Scripture: from which Anointing *Saul* was rejected. Now all this refers to Christ, the true Prince *David*, or *Messiah*, whom *David* though his Son in spirit calls Lord. ⁱ An Emblem of which were those Songs of the Women; *Saul* hath kill'd his thousands, and *David* his ten thousands, *1 Sam.* 18. 7. ^k *Solomon*, a Prince of Peace, had this the great Glory of his Reign, That he built the Temple; elegantly here call'd Chambers, viz. of Love and State. ^l Wine is an Emphatical Symbol, or Representation of the Dedication of the Temple, with those magnificent Feasts. The remembering of the Love of Christ more than Wine, implies *Solomon's* Fall into Idolatry, and yet the sincere upright Servants of God keeping close to him.

Not

Song of Songs, which is Solomons.

5

Not ¹⁰ *Schelom's* After-fall; no tempting Feasts
On Idol Sacrifices; Our warm ¹¹ Quests
Still Thee alone pursue; no foolish Fire
Of *Ast'reth*, *Milchom*, *Chemosh*, us inspire;
The Upright love Thee, and recall Thy Love,
However *Schelom* with his Pleasures move.

[We will remem-
ber]

But even He ^m repenting to this Point
Thy Self return'd, ¹² Ecclesiast Anoinct
And so Atton'd, this Song of Songs He sings,
As Royal Prophet mount'd on Heavenly Wings,
Leading thy Spouse through all its Shades and Vales,
Till in thy lasting Arms He it Empales
On Mount of Spices, where this Song is drown'd,
Rather with lasting ¹³ Hallelujahs Crown'd:
Thus happy were the ¹⁴ *Davidean* Days,
Thus happy *Schelom's*, till His Fall deep lays
The Ground of future Woe ¹⁵ the lasting Schisme
Of Tribes united in the Holy ¹⁶ Chrisme.
The Church is still but One, for Truth, for God
Are only one, Churches under one Rod
Are therefore gather'd; One, However styl'd
By th' differing Names of People, where they're Fil'd;
Thus does the Church in ¹⁷ *Jeroboams* share
Of th' Ten Trib'd Kingdom, celebrate its Care
To be reputed; Those whose Lips, whose Knees
Ne'r kiss'd, ne'r bow'd to Calvish Deities:
Thus does the Spouse in those unspotted Souls
With Reason mourn; (Sp.) While I in sable ¹⁸ Stoles

Chorus.

The Spouse.

Notes explaining Words.

¹⁰ 1 Kings 11. 5. ¹¹ Searches with Sorrow. ¹² King and Preacher, Eccles. 11. ¹³ Chap. 8. 14. with Revel. 19. 3, 4. ¹⁴ Days of David. ¹⁵ Division of the Two and Ten Tribes. ¹⁶ Or Anointing of David and Solomon Types of Christ. ¹⁷ Here begins the first of Ezekiel's 390 Days lying on his side, Ezek. 4. 5. Year of the World, about 3030. ¹⁸ Garments.

Notes explaining the Sense.

^m From this Fall Solomon rose by Repentance, testified by his Book of Ecclesiastes, or of the Royal Preacher, and this his Prophetical Song of Christ's Kingdom.

Jero-

6 *An Exposition of the Divinely Prophetick* *" Jeroboam's Reign.*

[*I am black but comely*]

[*As the Tents of Kedar*]

[*As the Curtains of Solomon*]

[*Ye Daughters of Jerusalem, look not on me because I am black, because the Sun hath look'd up- on me*]

[*My Mothers Daughters were angry with me, They made me the keeper of the Vine- yards, my own vine- yard I have not kept.*]

[*Tell me O Thou whom my Soul loveth*]

[*Where thou feed- est, where thou mak- est thy flock to rest at noon*]

[*For why should I be as one that turn- eth aside by the Flocks of thy Com- panions (false shep- herds)*] *

Look black : Through courtest shades my Beauty shines,
 My graceful Meine the thickest Clouds Refines ;
 While Tyranny secludes me from my Love,
 Shrin'd in his Temple ; Grant, ° I seem to move
 Like ¹ Kedar's Tents, yet whilst my Worship's Pure,
 Still Scheloms ² Curtains as my Guard ensure
 My Chast Embraces ; Let no scornful Eye
 Dwell on my tawn'd discolour'd ³ Physnomy.
 To ⁴ Salem's Daughters do I now appeal,
 That they all rigid Censures would repeal, (Beams
 'Cause near ⁵ Baal-Sun, I'm plac'd ; Too close his
 Have plaid upon me, ⁶ in his scorching Gleams
 Th' angry Tribes have set me, t' enforce my Care
 Of Vineyards, Churches wild, and strange, I dare
 Not own ; But Guardian of my onely Own
 Idolatry encircul'd with a ⁶ Crown
 Forbids me, Oh may this deepest Claim
 To latest Ages sound, and Purge my Name.

⁹ Tell me, my Love, Thou deep Love of my Soul,
 From thy own Lips I'de hear't ; No feign'd ⁷ Escroul
 Shall me seduce, when superstitious Rage
 Pursues like Noon-tide Beams, and would engage
 All to it self ; My Love, where is it then
 Thoud'st have thy Flock to Feed, and Rest ? For when
 I would not lewdly stray, and Prostitute
 What's Sacred to thy self at the false Suit
 Of those would be thy Rivals, I'm in fear
 How to secure my Faith and Love, and where

Notes explaining Words.

¹ Kedar's Tents, a likeness of Heathenish Worship. ² Solomons Curtains of true Worship. ³ Com-
 plexion. ⁴ Jerusalem. ⁵ All Idolatry look'd that way to the Sun. ⁶ Jeroboam and his ten Tribes.
⁷ Any loose Writing ; like Tradition compar'd with the written Word.

Notes explaining the Sense.

ⁿ Here the Prophetical Cypher of Time, or of a Day for a Year begins ; or of *Ezekiels* 390 days,
 and so go on to the 40, and joyn to the 2300 *Even. and Morn.* and so reach the very Kingdom of
 Christ. ° The Tents of Kedar and the Curtains of Solomon were the fittest Representation that could
 be chosen to set out the divided state of the ten Tribes from the Two : For while there was a true
 Church

Church among them, they were as the *Curtains of Solomon*, they had Communion with the Temple, and yet they were also as *Kedars Tents*, by their distance from it and its Worship. *p* The Sun looking upon, &c. is a very lively Emblem of an endeavour to seduce to Idolatry, and when it was done by the Tribes under the same Covenant of Religion, it is most fitly expressed by *Angry Daughters of the same Mother*, setting the true Church among them to keep other Vineyards to neglect its own Vineyard; that is, its state in the true Church, and to be of a false Church. *q* The Spouse, the true Servants of God among the Tribes desire to know, whether they should set up a Church state among themselves, in that division of the Kingdom, to worship God in. * *For why should I be as one that turneth aside, &c.* The sense is, what the holy Souls among the ten Tribes should do when *Jeroboam* forbad them the Temple.

I ought to wait thy Presence; Tell me now,
What I, my Love, from Thee alone would know.

Oh fairest Beauty of the Female Race,
Thy Chastness, not thy Ignorance I Grace,
For since thy Faith thy Love led by my word
Is true to me, thy Saviour, Husband, Lord,
If thou know'st not what eas'ly may be known;
As where my Word is, there's my Flock alone,
So where thou find'st my Flock to numbers swell,
And where my Shepherds in their fix'd Tents dwell
There do I choose my Rest; with two, or three,
(Where with my Word more cannot) yet I'll Be:
Thou knowest *Salem* hath my Temple now
Its Chambers, as with Tents, my Priests endow:
My Flock is folded there, whose frequent Print
Guides thee, the Shepherds Tents thy motions stint,
Where, as by Natures instinct thy soft Kids
May learn to Feed, as Holy Order bids.

This is the Image of the Ten-Trib'd state,
Till it's so long *Assyrian*¹ exulate,
But as to *Judah's* Scepter-bearing Tribe,
And to the Church in that, thus does describe

The King.

[If thou know not,
O thou fairest among women.]

[Go thy way forth
by the footsteps of
the flock, and feed
thy sheep besides the
shepherd tents]

Chorus.

Notes explaining Words.

¹ Its banishment from its own Land, ever since the *Assyrian* Captivity, 2 Kings 17.

Notes explaining the Sense.

^r The Answer of Direction is, To do all they can to keep close to the Church of God, and the Temple at *Jerusalem*, being so fix'd by God as to be the onely place of true Publick Worship: and it shews, That where Worship can be true and pure, the most Publick and United is best. This is signified by the *Foot-steps of the Flock*, and the *shepherds Tents*, or the Priests Residences in the Temple at *Jerusalem*, in Attendance upon which they were to bring up their Children. ^s The ten Tribes have only this short Description of their state, being by degrees lost from the true Church, till they are Restored, as those ten Tribes, at the approach of Christs glorious Kingdom, wherein they are described, chap. 8. 5. and *Ezek.* 37.

This

An Exposition of the Divinely Prophetick

This Holy Song: What th' Sovereign Powers are,
 As such, it does bespeak the Church; with Care
 It's Beauty's yet secur'd; And the Kings Love
 It still is duely styl'd; Nothing does move
 That Character; A Priestly Kingdom it
 Is^r made by Christ, so must its Beauty fit
 To such Portraictures, as its Princes Reigns
 Deserve; while richer Blood yet fills its Veins,
 Then by its Counterfeits is seen; when ill,
 To give them yet with Grace approves the skill;
 To these plain shades the King too's pleas'd to stoop
 Himself, that under them his Spouse maynt droop:
 Distinct the Kings are set, who're th' Spouses joy;
 Whoseⁱ sterling Reigns are all of pure alloy;
 These in their Order, but those rank'd between
 Who were the Bad, that th' Good may be their screen,
 Wrapt up in short to heal the Churches wrong,
 This Be the Key to th' Ciphers of this Song:
 But ^u *Rehoboam's* Reign, as a new source
 Of Time to fix, and guide the certain course
 Must have its single shade, and though not fine
 (Bless'd Spouse) to sort the Beauty, that is Thine
 Yet by its service, it must Recompence
 Its Uncouth disagreement to Loves sense.

Rehoboam's Reign.

The King.

[I have compar'd
 thee, O my Love,
 to a company of hor-
 ses in Pharaoh's
 chariots]

Oh how am I, my Love, surpriz'd to see
 Thy² Two-trib'd *Judah's* low³ servility,
 As if in Triumph *Pharaoh-Shishak's* state
 Were Chariotted by thy⁴ *Dumvirate*

Of

Notes explaining Words.

¹ As currant Coin, so were the pure Reigns. ² The two Tribes of *Judah* and *Benjamin* united under *David's* Family. ³ *Shishak's* Servants, 2 *Chro.* 12. 8. ⁴ A Power of any two united.

Notes explaining the Sense.

^r This Song therefore wholly exercis'd upon the two Tribes and *Levites* with them; among which the Spouse and Church of Christ is described according to each King of *David's* House, and his Religious or Corrupt Reign. But when they are Bad, their Corruptions are as much hid as may be, to preserve the Grace of this Song of Love. ^u The Spouse in *Rehoboam's* time is uncouthly to the Grace of such a Song compar'd to a company of horses in *Pharaoh's* chariot, and yet with great Grace to the

the

how that very Time

Of Tribes, as lofty Steeds are curb'd and bowd
To serve such proud Grandezza ; this black Cloud
Encloses thee, my Spouse, and dwells upon
Thy Glory under *Schelom's* Lefs-wife ¹ Son.

^a *Asa's Reign.*

But I, my Love, am Ravish'd with the change
That *Asa's* brighter Days bring on ; The Range
Of Grace, and Beauty on thy Cheeks, like rows
Of Jewels, from whence ² chastest Lustre grows :
The Wreaths of th' Holy League, like Golden chains
Twine round thy Neck, guarding thy Azure Veins :
His Reformation purged off the Soil
That had so deep Attaint'd the Sacred Oyl ;
Divine Favours shall soon Remark Thy Zeal
Of Purity ; Victory and Publick Weal
Shall be like Golden Borders, whose grave scite
Enliv'd with Silver Stars shall sparkle Light ;
The Medal of thy Well-mix'd Reformation
Is Peace, and Glory's Concert through thy Nation.

[Thy Cheeks are
comely with Romes
of Jewels, Thy
Neck with Chains
of Gold.]

[We will make
Thee Borders of
Gold, with Studs
of Silver.]

³ *Jehoshaphat's Reign.*

To Thee, my Princely Love, I thus rejoyne,
Bless'd be thy Favour, bless'd thy Grace Divine;
For while thy Table condescends so low,
My Spicknard feels the Vertue, and doth flow
In Streams so free, that *Judah's* utmost Bounds
Find the Attractive, Eccho back the sounds
Of Truth ; while the ⁴ Spikenard's Effluxes fly,
And make returns to Thee by ⁵ Sympathy.

The Spouse.

[While the King
sitteth at his Table
My Spikenard sen-
deth forth the smell
thereof.]

Notes explaining Words.

¹ *Roboboam.* ² Jewels bearing the likeness of Turtles. 2 Chron. 15. ³ 2 Chron. 17, c. 19. &c.
⁴ A costly Oynment, sending out its smell, resembling pure Religion. ⁵ The desire of things to
their own kind.

Notes explaining the Sense.

^a The rest of the Kings Reigns, and their Symbols here are so plain, that the Compare of their
History and the Expressions of the Song, are as an Exposition upon them.

10 An Exposition of the Divinely Prophetick

Chorus.

This is the state of Things, while *Aſa's* Son
The Good *Jehoſhaphat*, aſcends the Throne.

The Spouſe.

But now, my higheſt Love, a blacker frame
Of things I ſing, under thy Royal Name ;
While wicked *Ahab's* ¹ Line create a Night
Of ² Inter-reign in Sacred Rolls : Delight
In thy Pure ſelf, becomes my onely ſtay,
Without the Kingly Types to underlay (fume
My Thoughts ; Lodg'd 'twixt my Breasts, like rich Per-
Of Myrrh ſhall lye thy Oyl, till Thou reſume
My Kings into thy ³ Genealogy ;
Of Myrrh, I ſay, ⁴ of thy Pedagogy
Fit Emblem ; whoſe wiſe Rod chaſtiſes Sin
With Mercy ; thus Myrrhs ſweeteſt Odours win
The intic'd Smell, while bitter ⁵ Guſtoes chide
The too-bold Taſte, and Appetite deride.

[A Bundle of
Myrrh is my well-
beloved to me, He
ſhall lye all Night
betwixt my breasts]

The Spouſe goes
on.

[My Love is to
me as a bundle of
Camphire [Cypreſs]
in the Vineyards
of *Hen-gedi*]

As I my Love have modeſtly convey'd,
In leaſt offensive terms, what would upbraid
Our Pleaſure in thoſe three Attainted Kings ;
With Awes ſo of my Love, my Sorrow ſings
Their Reigns, ⁶ Whoſe Character is much too foul
For Holy Love in Chryſtal Airs t' Enroul,
Except Attoned in their worſt Ferment
By thoſe of ⁷ ſome, though not the richeſt ſcent,
Whoſe * Cypreſs is the Nobler cauſe it grows,
And with † *Hen-Gedies* Vines its Odor flowes ;
For the rich Soil of th' Holy Land doth raiſe
The Vertue of its Shrubs, if any Praise
Of true Religion ſhall in them be found,
Though not with *David's* Purity they'r Crown'd.

Notes explaining Words.

¹ *Ahaziah, Joaſh, Amaziah.* ² Their Reign omitted in the Genealogy of Jeſus Chriſt, *Matt. 1. 8.*
³ Omitted — As if there had been no Kings betwixt *Jehoram* and *Uzziah.* ⁴ Thy Diſcipline
and Correction. ⁵ Reliſhes. ⁶ *Abijam, Joram, Ahaz, Manaſſeh,* (before repentance) *Amon,* their
worſt Reigns. ⁷ *Uzziah, Joſham, Amaziah,* their better Reigns. * A Shrub, of ſome, though not
of ſo precious Scent, growing in *Judea.* † A place of choiceſt Vineyards.

Song of Songs, which is Solomons.

II

Hezekiah's Reign.

But now the Scene is chang'd, my Love's all Fair,
And onely Fair, no Clouds near to Impair
Thy Beauty ; But thy Eyes are Chaste and Clear
As Doves ; No Idols ¹ Grimace dares appear ;
Thus *Hezekiah's* well Reformed State
Thy Beauties Fame to Ages doth dilate.

The King.
[Behold thou art
fair, my Love, Be-
hold thou art fair,
Thou hast Doves
Eyes]

Josiah's Reign.

My best Belov'd, the Praise of all is Thine,
Thine is the Glory, while the Comfort's mine ;
All Beauty I can own is Thine reflex'd,
As the Worlds Light is Heavens Ray's ² convex'd ;
Thou dart'st those purest Splendors from thy Face,
Josiah's Holy Reign is from thy Grace ;
Whose Early years, as Greens of th' Verdant Spring
Give flourish to our Bed, and Pleasures bring,
Fresh as the Blossoms of his blooming Youth,
In purest Worship, and Research of Truth,
Which still his growing Years ³ consolidate
Firm as the Cedar Beams, those Trees of State,
And the Firr-Rafters, which the Temples Pile
By his Repairing hand secur'd in File.

The Spouse.
[Behold thou art
fair, my Beloved,
Also our Bed is
Green]

[The Beams of our
House are Cedars,
our Rafter of Firr]

CHAP. II.

THus far the Churches Sceptred Time is brought,
Guarded by ⁴ Princes, and its Battels fought
⁴ By Absolute Supremes ; ⁵ The feeble Tree,
As now Effete for Scepters ⁶ yields in ^a Fee

Chorus.

Notes explaining Words.

¹ Antick look. ² As an Arch of Light. ³ Strengthen. ⁴ 2 Chro. 34. 8. ⁵ The time of their
most potent Kings, not subject to Heathen Princes. ⁶ The similitude taken from *Exek.* 19. 10.

^a 2 Kings c. 23. 31. c. 24. c. 25.

Notes explaining the Sense.

^a After *Josiah* the Kingdom of *Judah* was held in Fealty of the Heathen Princes of *Egypt* and
Babylon.

An Exposition of the Divinely Prophetick

The Crown to ~~Egypt~~ ^{Babel} Princes; For to stem
The Tide her own sustain not; Th' Diadem
At length from off ² the Palsey'd Head was spurn'd
^a By Heavens just Decree, thrice overturn'd;
Decreed so to remain; Till He shall come
Whose Right's recorded in the Sacred Tome;
And to that Rightful Prince the mournful Spouse,
Defenceless seeming, thus her Complaints doth rouse;

The Reigns of Jeboahaz, Jeboiakim, Jeconiah, Zedekiah.

The Spouse.

[I am the Rose of
Scharon, the Lilly
of the Valleys]

I am the ^b Rose in ³ Scharon's open Field
Expos'd to Danger, cover'd with no Shield,
Lick'd off by th' Beast, whose undiscerning Nose
No odds makes 'twixt the Thistle and the Rose,
Except more eas'ly crop'd; And yet its Beard
Of prickles warns th' unwary Heard.
But more defenceless I, the Lilly like
The Vales along, no Weapon have to strike
The untaught Foot, trampling without offence
My Beauty, and unarmed Innocence.

The King.

[As the Lilly a-
mong the Thorns]

My Love, thou flipp'st the wisdom of my Care,
For while thy Native Guards thus leave thee bare,
The ⁴ Brutal Nations have not yet the scope
To range upon Thee ^c; For they Enterlope

Notes explaining Words.

¹ Ezek. 21. 26. 27. ² The tottering State. ³ A fruitful Pasture in Bashan. ⁴ The Heathen Nations compar'd to Beasts.

Notes explaining the Sense.

^a That Great Prophecy of *Ezekiel* began to be fulfill'd in *Zedekiah*, and was perfected at the coming of *Shiloh*, or soon after, in the destruction of all shew of Sovereignty by the *Romans*. And so it will continue till Christs Glorious Coming, when among his many Crowns He shall have this on his Head, as highest of all. ^b The Rose of *Scharon*, and the Lilly of the Valleys are very significant Resemblances of the Church in perpetual danger to be seized by Heathen Princes, as those Flowers in a Field are by Beasts; yet the Rose having some better Defence than the Lilly, shews the still decaying state of Power. ^c The Lilly surrounded with Thorns shews the Defence that Heathen Princes gave the Church, one against another, as by balance of Power, as even to this day we see in the World, weak States are in the way of Emulation of stronger Princes one against another secured. This was an admirable Method of Providence over the Church.

One on another, wreathed by my hand,
Like Thorns around the Lillie, till they stand
As ¹ Palizado'd on each side so strong,
That what may seem to press, shields thee from wrong.
The Daughters of the Nations pay defence,
Though unawares, to my Loves Excellence ;
Surpassing them as Lillies do the Thorn,
Which take Defence but their Defence adorn :

[So is my Love among the Daughters.]

The Sponse.

My Dearest Love, by thee instruct'd I own
Thy Goodness, Wisdom, Power, all are shown
In this ² Oeconomy of Guard ; And I repay
Thy Love with Love of parallel Essay
For as the ³ Tree whose Fruit, and not whose ^a State
Exalts its Name in the Trees ⁴ Democrate
So now ⁵ thy Cedar-Rule torn up by ⁶ storm
Is lower'd to a ⁷ Presidential Form,
Yet with most Thankful sense, I praise the Grace
Of Rule, but just remov'd from ⁸ Populace ;
For this dwarf Government still leads to Thee
Great King of Kings made by ⁹ August's Decree
How pleasant therefore is its shade, how sweet its Fruit ?
Both swelling with Delights that draw pursuit !

[As the Apple Tree among the Trees of the Wood]

[So is my beloved among the Sons]

This is the Prospect while the Scepter Val'd
Till Judah's Legislator even fail'd.

Chorus.

The Captivity.

Nay, let me publish through Gaths Streets his Praise, *The Sponse goes on.*
Through ¹⁰ Askelon, and Babel, may these Laies
Sound to his Glory ; That while ¹¹ Chebar's Streams
Me a Thrall'd Captive knew, ^b (I Sing no Dreams)

Notes Explaining Words.

¹ Defended as Breast-works in a Fortification by sharp Stakes. ² The Wise Order. ³ The Apple Tree. ⁴ Popular Government. ⁵ Kingly Government. ⁶ The Babylonish Army. ⁷ From Kings to Rulers, Zerobabel, Nehemiah, &c. ⁸ The Government of the People. ⁹ Gods Supreme Decree. ¹⁰ Their Confession in the midst of the Heathen Nations. ¹¹ Ezek. 1. 1.

Notes explaining the Sense.

^a It is most plain the Apple Tree is a most pregnant Emblem of a low, yet pleasant Government, even as the Cedars are of a High, Supreme, Royal Government. ^b The presence of Christ in his Church is Elegantly described by Entertainment in a low Vault and Cellars of Wine, while it was in Captivity.

What

[His Banner over
me was Love]

[Stay me with
Flagons]

[Comfort me with
Apples]

[For I am sick of
Love]

[His left Hand is
under my Head,
His right Hand
doth Embrace me]

[I charge you, ob-
ye Daughters of Je-
rusalem, by the
Roes and by the
Hinds of the Field,
that ye stir not up
nor awake my Love
till he please]

Chorus.

What seem'd a Dungeon was a ¹ Vault of Wine,
His Grace with me deign'd so much to ² recline.

The Streaming Ensigns of High *Babels* Pride
Were Banners of his Love to me ; ³ Twice dy'd,
Which flow'd me round ; But finding some Retreat
Of his Lov'd-shade, the Sun-beams me surbeat ;
That swooning, sinking, with a Dying Breath
I beg the Spirits, that recall from Death ;
In lib'ral Flagons ; Haste the Golden Fruit,
The Apples of that Tree, that may recruit
My Life near flown ; For in Love's Agony
If in the Moment not Reliev'd, I Dye.

As him I importun'd, I found him come,
Whom my Soul Loves ; I found him coming Home ;
His left Hand bore my ⁴ Apoplectic Head,
His right Embracing me Love's Circle led.

Then by the Lawless ⁵ Heroes of the Field,
That now, (how sad is it?) our Scepter weild,
And did not This his Goodness interpose
Would soon with Rampant Paws us interclose ;
I *Salem's* Daughters with deep Vows contest
By no Offence to startle my Loves Rest ;
And while he pleases let this be our Cell,
So long Love's ⁶ Hermitage, and not a Hell.

Thus to those Captive Years twice thirty five
In Womb of Grace, the Spouse was kept alive ;
But now its liberty from ⁷ *Cyrus*, Type
Of Great Messiah, play'd in various stripe
Is checker'd white and black, till he shall Chace
By his own Rays the shades that veil'd his Face.

The

Notes explaining Words.

¹ The Wine Cellar. ² Or to Rest. ³ As Scarlet Streamers. ⁴ My Fainting Swooning state. ⁵ The Roes and Hinds, meaning the Pagan Powers ready to be Cruel and Savage. ⁶ Place of Retirement. ⁷ *Cyrus* was called Messiah or Gods Anointed.

Notes explaining the Sense.

^a In the very lowest of the Captivity, there were notable Tokens of Gods Presence, as of Wine, though in a deep Cellar or Vault ; such was *Ezekiel's* Prophecy, *Daniel's* Prophecy and Exaltation, *Nebuchadnezzar's* Dream and Exaltation of God. ^b There was great Reason of fearing to offend in this Time, seeing his Goodness turn'd those Lyons, Tygers, and Wolves, into any degrees of mildness
of

of Roes and Hinds of the Field. The Aves therefore of their Salvageness was to keep them from Murmuring and Repining at Gods Hand in their Captivity, and to wait his appointed time: And this is thus Poetically Express'd, *I Charge you, &c.* ³ From *Cyrus* (the most Eminent Type of Christ, and the onely of any Heathen Prince call'd Messiah) till the very Glorious Appearance of Christ the Churches Condition is full of Varieties and continual Changes, of better and worfe Condition.

The return of the Captivity.

But hark, the Alarm of my Beloved's Voice,
How quick it strikes? The very Skies Rejoyce;
He held me while the ¹ gentle Vapours seal'd
Me up in softest slumbers now Repeal'd;
He shrill Commands to quit my ² Cell, and meet
Him on the Airy Mountains, where his Feet
Rebound more nimbly, than ³ the Roes, or Harts
When the dull Earth flies from their youthful starts;
I know, this doth my Freedom indicate,
From *Babels* Chains; For as ⁴ his higher State
Submits, to what he Destines mine; So mine
With that he samples for me may well twine.

^a But yet my Liberty's not all at once
For as those Harts and Roes themselves do sconce
In coverts of the Walls, and stand at bay,
Through Windows peeping quick, and so away;
So do my Love's kind Visits, short, but brisk,
Half open first, bode me a freer Risque,

And thus does Sacred History depaint
The *Persian* Edicts lively first, then faint,
Lost and reviv'd; Till ^b *Esthers* Royal Son
Wight *Artaxerxes* for our *Solomon*
Spoke once for all in his so Full decree
^c Then 'twas Heav'ns word spoke out for Liberty.

The Sponse goes on.

[*The Voice of my Beloved*]

[*Behold he cometh leaping upon the Mountains, skipping upon the Hills*]

[*My Beloved is like a Roe, or a young Hart; Behold he standeth behind our Wall; He looketh forth at the Windows, shewing himself through the Lattice*]

Chorus.

For

Notes explaining Words.

¹ The Captivity yet allow'd Peace and Quiet. ² The Cell and the Mountains are oppos'd, one signifying Captivity, the other Liberty. ³ The Earth it self seems to fly in the Airy leaps of those Creatures. ⁴ The Churches moves upon the Mountains, in return from *Babel*, are set out by the Motions of her Beloved; even as Christ is Resembled with the Churches Condition.

Notes explaining the Sense.

^a There Cannot be a more exact Description of the state of the Church, when *Cyrus* Proclaimed its Liberty, *Ezr.* 1. And the Adversaries of *Judah* hinder'd the Progress of Things till *Darius*, *Ezr.* 1. And *Darius* Retriv'd all *Ezr.* 5. and *Artaxerxes* fully settled them in their former state, *Ezr.* 7. and throughout his and *Nehemiah's* History. ^b It seems on all accounts of Scripture and History most probable.

bable Artaxerxes called Longimanus was by Esther the Son of Xerxes Ahasuerus spoken of, *Esth.* 1. 10. c. The Word here fully went forth according to *Ezr.* 6. 14. compared with *Dan.* 9. 23. 24.

The Sponse goes on.

[My Beloved spake and said unto me]

[Rise up my Love and Fair one, come away]

[For lo the Winter is past, the Rain is over and gone]

[The Flowers appear on the Earth]

[The time of the Singing of Birds is come, and the Voice of the Turtle is heard in our Land]

[The Fig-tree putteth forth her green Figs, and the Vine with the tender Grapes give a good smell]

[Arise my Love my fair One, and come away]

[O my Dove that art in the clefts of the Rock in the secret place of the Stairs]

[Let me hear thy Voice]

¹ For then my Love in Accents high and clear Both spake, and said aloud; My Fair, my Dear; Rise thee my Love; Let no benum'd delay One minute stay thee; Come, yea, come away; For now're the sullen Gloom² of Winter gone, Its Clouds, its stormy Rains, see there are none; The Earth, its Carpets rich Embroy'ds with Green, With Flowers, as Pearls enammell'd all between; The chanting Birds, Natures sweet Harmony Proclaim the Spring with their soft Heraldry; The Turtles modest moan now charms our Ears With sounds of chastest Peace, and calms our Fears.

The World of Trees warn'd by the budding Figs; Equips³ the Summer, its Top gallant Rigs; The twisting Vine swells out its cluster'd Grapes Perfum'd, adorn'd, with all their pretty Shapes: All these, my Love, declare thy Spring-like state, Usher thy Summer, and thy Joys dilate; Hasten then, my Love, haste with thy Captive Train, Oh, why so slow? From Babel haste again.

The King by himself.

Its I indeed, my Love, its I that Call To thee, my Dove, whom the Rocks Clefts,⁴ enthrall, Whom corners now infold, and secret stairs Wind thee into this maze, which thee insnares; Oh let the melting Airs of thy⁵ sweet Voice Flow in my Ears, no other hath my Choice;

Notes explaining Words.

¹ Artaxerxes last Decree, *Ezr.* 7. ² All the Tokens of the Spring are made use of to set out this Liberty. ³ The Summer is like the setting out of a Royal Navy. ⁴ The delay of the Jews returns is most Elegantly set out by Clefts of Rocks, and secret Stairs; and by Haggai and Zechariah were given out, and by Ezra and Nehemiah, the continued Calls of Christ to come away. ⁵ By the Churches Voice and Countenance we may understand the Order of the Temple Worship, so taken care of by Artaxerxes and Ezra, commissioned by him.

Notes explaining the Sense.

¹ There cannot be a clearer Explanation of this part of the Song, than the compare of it with the History of Ezra and Nehemiah.

Address

Song of Songs, which is Solomon's

Address me with thy Taking Physnomy,
None else Reports those Graces from my Eye.

But now our Vines begin to germinate,
The Fox-like ¹ envy does our Fruit regrate
And fain would Ravage it ; But let us set,
And wrap that subtile Kindred in our Net.

Chorus. How the All-seeing Spirit (that Divines
Things Future, as the Past) draws here the lines
As they're drawn after by the ² ready Scribe ;
And the ³ *Tirshatha* of the Royal Tribe,
Thus once, and twice, and once again the Voice
The Captives Gall'd, e'er the *Ha'vre de Poiz*
Of Just Obedience gain'd ; They lay entwin'd
Ith' closer Fetters of a servile Mind,
Till this unweary'd Love thus sets them free
From double Chains of their Captivity ;
Then did the Temple, Walls, and City Rise ;
But ⁴ Fox-like Foes, as Builders in Disguise,
(So here the Royal Prophet Sings) durst Enterlope,
Till by great *Schelom's* Care their envious hope
Was vain, That pair of Worthies then Restor'd
The Temples Order, and the Pillars shor'd
Of *Salem's* Policy ; During their daies
The Gladdened Spouse, thus Issues into Praise.

The settled state of the Church, under Ezra and Nehemiah.

The Circle is now Perfect, my Love mine,
By Faith I claim ; and strait return s the Line
Into it self, that I am His ; and While
My State, though low, no Falseness does defile,

The Spouse.

[My Beloved is
mine, and I am
His]

Notes explaining Words.

¹ *Sanballat, Tobiah, &c. Nehem. 6.* ² *Ezra the ready Scribe in the Law of God, Ezr. 7. 6.*
³ *Nehemiah the Tirshatha, Nehem. 7. 65.* Who were Rais'd up by God under the fore-nam'd King
Artaxerxes, called *Longimanus*, to restore the Temple, and the whole Order of the Jewish Law ;
⁴ While the fore-said *Sanballat* and *Tobiah*, by a Fox-like Cunning, pretended to Build with them ;
as is to be seen in the Books of *Ezra* and *Nehemiah*. This is the Circle, He is mine, I am His.

D

As

[He feeds among
the Lillies]

[Untill the Day
breaks, and the sha-
dows fly away]

[Turn my Beloved]

[And be thou like
a Roe, or a young
Hart on the Moun-
tains of Bethel, or
Division]

As in a ¹ Field of Lillies white and pure,
^a He takes Repast; and does himself ensure
 To me; ^b Till all Dark Veiles and Shades shall fly,
 And vanish off from the Inlightn'd Sky,
 And himself visible shall lead the Day,
 (Though I Fore-see my Love sometimes away
 Provok'd by new Offence,) yet turn my Love,
 Let not Thy absence a Desertion prove,
 Be Thou like to the youthful Hart and Roe,
 That cuts its hasty Motions to and fro:
 So Traverse thou the Mountains that define
 Each side of Time, as th' ² Equinoctial-Line
 Cuts into equal parts the Globe, so steer
 Thy hasty steps around Times lower Sphere,
 Those latter Gentile Times, that just commence
 When *Cyrus* bears *Messiah's* Reference:
 On this same mount of Time, ^c like ³ Bethers Hill
 Lets passing and repassing, see thee still;
⁴ Till Thou bright Morning Star without a Cloud
 Shall spread the Beams so bright, no shade can shroud.

The Chorus.

Here part the ⁵ Hemispheres of Times whole Globe,
 Encompass'd with the Endless flowing Robe
 Of vast Eternity; From Times first Spring
 Out of that Womb, till *Cyrus* (greatest King

Of

Notes Explaining Words.

¹ Feeding among the Lillies, represents the Churches pure state in Faith, Worship, and Life, wherein Christ delights. ² As the Equinoctial-Line divides the Year into its two halves of Summer and Winter, before each of which the Sun comes upon that Line; so the two halves of the Worlds time, are in *Cyrus* divided into the times of old, and the latter times. ³ The last half is fitly signified by the Mountains of Bethel, or of Division and Dissection, viz. of time parted and cut asunder from its self, and also divided betwixt Christs Absence and Presence, as Eves and Morns. ⁴ The end of this last half of time is, that all shades fly away, and the Day of the Glorious Kingdom of Christ appears. ⁵ Whole Time being compar'd to a Globe, the two halves may be compared to two Hemispheres, or half Globes, while Eternity, as before and after Time, flows round the whole Globe of Time.

Notes explaining the Sense.

^a When *Nebuchadnezzar* had fettered the Jewish State according the Law of God, then was this mutual Affiance betwixt Christ and the Church. ^b The Church prays for the speedy returns of Christ, foregoing times of his Absence, as *Daniel* calls them, *Troublesome Times*, which as Christ and his Apostles, especially the Revelation assure us, are to continue till his Coming. ^c There could not be a more Elegant Description of the last half of time, then by the Mountains of Bethel, and of the state of that Time, as a time with Troubles, then by such a desire of Christs sudden Visits after some short Absences,

ences, nor of the end of it, then by Christs Glorious Appearance, then by Shades flying away, and the bright Morning Star appearing, and shaded no longer by such way'd Dicitions of Absence and Presence, or of Eves and Morns.

Of all the Gentile Race, whom sacred Fame
Records, alone Crown'd with ¹ Messiah's Name)
Flow ^a Years in thousands three, hundredstwicetwo;
And unites fifty nine in plainest View,
Of ² numbred Numbers, if we will allow
(As doth the Sacred Calendar a-vow)

Esay. 45. 1.

Ezekiel's ^b Fourty to draw out the length
Of his three hundred ninety from the strength
Of twelve Tribes parted into Two and Ten.

Ezek. 4, 5, 6.

Thus Reason doth inforce the Time to Ken,
Till *Salem's* Temple in new Measures seen
Drawn by ^{*} *Ezechiel's* Man of Brass had been ;
And further forty Years themselves had worn
When *Judah's* Sin was now no longer born ;
For *Cyrus* Type of Great *Messiah's* Grace
Did now just introduce Times last half space;

Ezek. 41. 1. &c.

From *Cyrus* draw Times second half, 'twill flow
In thousands two, and hundreds three a-row,
Measur'd by ^c *Daniel's* Eves and Morns, that shoot
Days into Years, as Prophets may compute,
And so the thousand Years of ^d Sabbatism [Schism.
They reach, when one blest'd State shall know no
^d Thus Eves and Morns at first made Days thrice three
Of the All-potent Work, and then left free

The

Notes explaining Words.

¹ Among all the Heathen Kings named in Scripture, *Cyrus* alone is called Gods Anointed.
² Numbred Numbers are Numbers plainly set down in the Scripture Calendar, or Account of Time.

Notes explaining the Sense.

^a The Years from the Creation, when the Womb of Eternity brought forth Time, computed first by the Patriarchs Lives to the Flood; thence to *Abraham's* Sojourning at *Terah's* Death; thence to the going out of *Aegypt*; thence to *Solomon* beginning the Temple; thence to *Solomon's* Death; thence to *Cyrus* by *Ezekiel's* 390, and 40 Propheerick Years, arise just to 3459 years, as will appear on Tryal.

^b *Ezekiel's* 390 Years accounted by the Reigns of the Kings of *Israel* till their Captivity (as they ought to be, because this Sin of *Israel* was born in them,) then by the Kings of *Judah*, till the City Smitten; then by the 14 years after the City Smitten, rise exactly so many at the Vision of the *New Jerusalem*, which Vision accomplished, they shall be Restored, and their Sin no longer borne. The 40 Years of *Judah*, being the remainder of the 70 Years Captivity from that Vision, run to their Redemption by *Cyrus*, when their Sin no longer borne, and so ought to be joyn'd to the 390, as is said in the Verses.

20 *An Exposition of the Divinely Prophetick*

c Daniel's 2300 Even. Morn. and the thousand Years make the other half of Time, together with the little Time after Satan loosed at the end of the thousand Years.
d The thousand Years are an entire Sabbathism without Rent.

a The Seventh for a Sabbath's sacred Rest;
 Thus ran times ¹ East and thus shall run its ² West;
 For the ³ six thousandth almost spent in Toyl
 To th' Seventh's Rest the whole is but a Foyle;
b If we half-witted then create a Doubt,
 How the Sixth Millenary turns about,
 When Merge yet hundreds two and forty one;
 If us no other Answer can attone,
 Doth not our Lord in Prophecy cut short
 The ⁴ curtail'd Eage of Time? lest the Effort
 Of Evils then so strong should reach t' Affect
 With over-flowing Vials his Elect;
 Then what's the space of Time, how ever short,
 We must beyond the thousand Years Transport,
 Lyes secret from created Minds, but still
 May what was wanting to Times measure fill.

Matth. 24. 22.

Revel. 20. 3. 8, 9.

Now of these Eves and Morns, th' first sev'nty five,
 By these repeated Calls, the Spouse retrieve
 From foreign Lands, become too much her ^c own
 Which *Daniel* calls in-brief, ⁵ this Word ^d forth gone:
 From hence ^e the sev'nty Weeks Tyde strait along,
 So lively's the perspective of this Song;
 Wherein the Spouses troublous Times most swell
 In Black ^f *Epiphanes*, ^g as now She'll tell.

CHAP.

Notes explaining Words.

¹ The Beginning. ² The End. ³ The World hath been generally supposed to consist of six Millenaries or Thousands answerable to the six Days of Creation, and the Seventh thousand to be a Sabbath. ⁴ The last end of Time Christ foretold shall be shortned. ⁵ *Dan. 9. 25.* The Commandment going forth. ⁶ Things given with great Life; and in short, as by the Art of Perspective. ⁷ *Antiochus-Epiphanes*, that Famous Tyrant over the People of God, whose Tyranny is Related, *1 Mac-cab. 1. 1, &c.* to his Death, and by *Josephus*.

Notes explaining the Sense.

a Undoubtedly Evenings and Mornings making Days, are taken by the Spirit of God in *Daniel* from it self in *Moses*, Leading the six Evenings and Mornings to the Seventh Day or Sabbath: So these 2300 Ev. Morn. lead to the great Sabbathism of the thousand Years.

b According to general Computation, an Objection may arise; The sixth thousandth, or Millenary, wants two hundred forty one of the thousand; To this may be Answered, 1. Christ tells us, the last time of the Tribulation of the Vials shall be shortned for the Elects sake, when *Philadelphia* or the true Church shall be preserved from the Temptation that shall come on all the Earth, 2. We know not what time may be after the thousand Years, as in Recompence of that shortned Time.

c The

c The Jews were too much naturaliz'd to those Heathen Countries, that they needed many Calls home to their own.

d All those Calls were the Commandment going forth till all was finish'd by the Commandment of the God of Israel, of Cyrus, Darius, Artaxerxes King of Persia. Ezra 6. 24.

e At the Word perfectly gone forth the seventy Weeks began, viz. Artaxerxes his seventh Year.

f The most eminent and renewed Trouble of those seventy Weeks was the Cruel Tyranny of Antiochus Epiphanes, to which this Song now goes on.

CHAP. III.

Antiochus Epiphanes, Defiling the Temple, and taking away the Daily Sacrifice, is now set out in this following Canticle.

HOW quick the ¹ Night o'ertakes me, yet in ² Bed I thought to find that ³ Princely Loved Head: Whom my Soul clasps in dearest Tyes, but He Was thence withdrawn, the Temple could not be Our Bed in this Black Time, when violate By th' Bestial Fury of ⁴ Antioch's Hate; Our ravish'd Bed could then no longer ease My Thoughts so full of Anguish, nor appease My boyling Heart one minute, I start out From its now-loathed ⁵ Shroud, and search about The Streets and open'd Ways, if in the Throng I meeting Him Remonstrate might my Wrong: But Oh, I found ⁶ the Publick had betray'd Their Faith to th' Tyrant, I no longer stay'd In such a Fruitless search, ⁷ the Watchmen I apply, Who are in Trust such Questions to unty; The sacred Guard my Love fix'd to their Bounds, My quick Enquiries visit all their Rounds, With this one Question; Have ye seen the Him The Him, whom my Soul Love's, that only Him?

The Spouse.

[By Night on my Bed I sought Him whom my Soul loveth]

[I sought Him but I found Him not]

[I will rise and go about the City in the Streets, and the broad Ways]

[I will seek Him whom my Soul loveth]

[I sought Him, but I found Him not]

[The Watch-men that go about the City found me]

[I said, saw ye Him whom my Soul loveth?]

They

Notes explaining Words.

¹ The Night of Adversity and Troubles. ² Solomon's Temple was the Bed. ³ The Enjoyment of Christ. ⁴ Who according to Daniel's Prophecy, cast down the Sanctuary by his prophane Tyranny, 1 Mal. c. 1. &c. ⁵ The Temple so defil'd could not be used for Sacrifice; But as Dan. foretold the Daily was taken away, Dan. 8. 13. ⁶ The Multitude were corrupted by Fear and Flatteries, according to Dan. 11. 31, 32. Compared with the Maccabean History, ⁷ The Priests whose Lips preserve Knowledge, of which Judas Maccabeus was a Principal.

Notes explaining the Sense.

a Although the Jews, after their Captivity met with many Troubles, and were a low Tributary Government, as before declared by the Apple-tree; Yet there was no Calamity from the days of Cyrus till

till Christ, so renowned by *Daniel's* Prophecy, and Explained by the *Maccabean* History, and the History of *Josephus*, provided by God on purpose, as for that Tyranny of *Antiochus Epiphanes* : and its so Renowned, that it might be a Type of Antichrist.

[It was but a little
I passed from them]

[But I saw him
whom my Soul loveth]

[I held him, and
would not let him
go]

[Until I brought
him into my Mothers
House]

[And into the
Chambers of her
that conceived me]

[I charge you, O
ye Daughters of
Jerusalem, by the
Roes and by the
Hinds of the Field]

[That ye stir not
up, nor awake my
Love till he please]

They durst not ¹ loudly Speak, but silent Guides
Of Truth they gave me unto him, who slides
Into my Chast Embrace; Just as I mov'd
From that so happy Watch; Him my Soul lov'd
I ² soon espy'd, By Faith and Love I hold,
Arm'd with my Prayers, strongest when most bold;
And ³ Jacob-like my Love I'de not let go
⁴ Once from me more, till he had Bless'd me so,
That humane Nature should the ⁴ Temple be,
Where I might Worship His Divinitie.

Thus dwelt the Word in Flesh, as in the ^b House
My ⁵ Mother bred Poor Me; Here me t'Esponse
In Promise first he graciously did deign;
As ⁶ private Chambers, here His Mystic Reign
In ⁷ Servants humble Form began; In this He ⁸ climb'd
A Glory yet not seen, but duely tim'd
For its Appearance: While thus my Love rests
Contented not to stir, my Care contests
A-new, You *Salem's* Daughters, by the Hinds
And Roes o'th' Field, Gentiles whom nothing binds,
But my Love's Power; Which if You displease,
These Roes and Hinds, as Wolves and Tygers seize
You as their Prey; Oh then let no ^c ⁹ Offence
Till my Love please Him waken, and Incense:

Let

Notes explaining Words.

¹ The Violence of the Tyranny of *Antiochus* was so great, there was no publick Ministry. ² Yet the Action, and the Example was such, and the Zeal for Truth, and Resistance to that Corruption so bold, that Christ soon appeared, ¹ *Mac. c. 1.* ³ Jacob wrestled with the Angel, and would not let him go, *Gen. 2. 32. 28. &c.* ⁴ The Body of Christ, representing his Humane Nature, He Calls a Temple, *John 2. 19.* ⁵ The Promise was especially vested in the Seed of the Woman, of which Eve was the Mother. ⁶ The humane Nature of Christ was as private Chambers. ⁷ Christ began his Spiritual Reign in the Form of a Servant, in the Preaching the Gospel. ⁸ In that Nature he Ascended on High. ⁹ The Great Offence, that at this time might provoke Christ, was not waiting for the true Messiah, and disacknowledging the true Signs of Him, by those prejudic'd Sects among them, viz. the chief Priests, Scribes, Pharises, Sadducees, and Sanhedrim of the *Jews*.

Notes explaining the Sense.

^a There is nothing so Remarkable in prophecy as the Re-settling *Jerusalem*, after the Tyranny of *Antiochus*, so that on that Account the Church is said to hold Christ, and not to let him go till the Incarnation; for notwithstanding the after Troubles of the *Jews*, the Publick Worship of God was not disturbed till the very coming of Christ.

^b There

b There cannot be a more significant Representation of the Incarnation, than of Christ brought into the House of the Churches Mother, and into the Chambers of Her that Conceived the Church, that is *Eve* the Mother of all Living, from whom the Blessed Virgin descended, and out of whose Chambers Christ came so peculiarly.

c There was no Offence of Christ so great at that time, as not to wait the Messenger of the Covenant coming into his Temple, and aright to prepare for Him, who was as a Refiners Fire to Purifie the Sons of *Levi*, to which the fore-nam'd Sects were such Enemies.

Let no false Sects presume to Antedate
My True Love's coming, and awake Debate
'Twixt Him and *Salem's* Daughters till He come
An humble Shepherd to his Flock; and bring them Home.

*The Incarnation of Jesus Christ, set
out by the Chorus of Saints.*

While seven ¹ Decads of Prophetick Weeks
Had ^a almost run their Course, what ² all Time seeks,
Some noble Product, that may guild its Sphere
Doth here Ennoble it; One 'gins to appear,
No ^b Age can second; ³ Wonder, Fear, Desire
Are each its Harbingers; Natures dull Fire
Can ^c no such Birth ⁴ Calcine; ⁵ Incarnation
Empales this Mysterious Generation,
All vulgar Style's too low; ⁶ *Schelom* Wise King
Inspir'd Divinely, does this Secret sing
By us, who with profoundest Reverence
Of Love, and Wonder, thus ⁷ Caroll our Sence.

Notes explaining Words.

¹ Seventy or seven Tens of Weeks, making 490 Years. ² Time is as it were Ambitious of the most noble Productions. ³ The Lord whom you seek shall suddenly come into his Temple; But who may abide? &c. The Desire of all Nations, so was the Reception of Christs Birth by the Angels, the Shepherds, and other holy Persons in the Gospel History. ⁴ Refine and exalt Nature unto a higher pitch. ⁵ Who can declare this Generation? *The Word was made Flesh, John 14. 5.* ⁶ *Schelom* speaks in the name of the Saints. ⁷ Sing With Triumph.

Notes explaining the Sense.

^a About the end of the sixty fifth of the seventy Weeks, Christ was born.
^b The greatest Production Time can hitherto boast of, is, the Coming of Christ in the Flesh.
^c One of the greatest Mysteries of Religion, is, God Manifest in the Flesh.

1. Who's.

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[*Who is this that cometh out of the Wilderness*]

[*Like pillars of Smoke*]

[*Perfum'd with Myrrh and Frankincense*]

[*With all the Powders of the Merchant*]

[*Behold His Bed, which is Solomons*]

[*Threescore valiant Men are about it*]

[*Every Man hath his Sword on his Thigh, because of Fear in the Night*]

¹ Who's ² this that comes as from a ² Wilderness, Unknown and unattended? Who'll confess To Glorys hid'd? ³ Pillars indeed arise With him, but still of Smoke, which does disguise The flame of *Ether*; oyl'd yet with Perfumes Of Myrrh, of Incense ⁴ Frank, of all the Gumms, And Powders, that from far the Merchants bring: ⁵ Three Sages Homag'd thus the Infant King: Far Richer yet in's native Glory He, The Treasures of his own Divinity. Thus rose the Miracles of his whole Life, Where Cloud and Lustre still maintain'd a strife: The out-side Meanness, and the in-side Glory Enrich the whole most mysterious story. Consider well the ⁶ Bed, where the Word lay, 'Twas *Schelom's* humane Nature, which had stay Truly Divine; Angelic ⁷ Guards attend, Who can this Sacred Bed safer defend, Then *Schelom's* threescore Valiant *Israelites*; Whom Skill and Valour shield 'gainst all affrights, While they arm'd at all points defie the Dread, Wherewith the Night can threat the Royal Bed.

Notes explaining Words.

¹ A Question of Holy Admiration ² In regard of the Solitude and Meanness in which Christ was born and liv'd. ³ Triumphant Pillars of Divine Knowledge, Power, Grace, but cover'd with the Smoke of outward Poverty, and the malicious flanders of the Pharisees. ⁴ Richly yet perfum'd with all Heavenly Graces. ⁵ His very Infancy was Homag'd by the three Magi or Wise Men from far with Gold, Myrrh, and Frankincense, as an Emblem hereof, but the Glory of his own Divinity far excell'd. ⁶ The humane Nature may be compar'd to a Bed, where the Divinity lodg'd as in a Temple. ⁷ Angels continually attended upon Christ, as his constant Guard; when He bringeth his first Begotten into the World, He said, Let all the Angels of God Worship Him.

Notes explaining the Sense.

As nothing followed more fitly according to *Daniel's* Prophecy, than the Incarnation of Christ, (Messiah on the troublous Times of *Antiochus*) so all humane Wit and Phancy may be appeal'd to, whether any thing can be more fitly express'd.

This

This *Schelom*, God with us, His Body fram'd
 So rich with all the Graces, that are nam'd,
 That *Schelom's* ¹ Chariot of sweet *Leban's* Wood,
 Which on its Silver Pillars firmly stood,
 Founded in Gold, and with the Purple crown'd
 Is Emblem faint this Myst'ry to expound:
 But yet which all Types still excels in Grace,
 While *Schelom* ² *Salem's* Daughters did enchase
 In beauteous Images throughout this State,
 That thus Triumphant He might celebrate
 His love to them; ³ Great *Schelom* was inspir'd
 With hotter Flames, which his whole Body fir'd
 In Sacrifice to Justice, while He bore
 These *Salems* Daughters on his Heart, and wore
 Their Names wrought into his with Love so high,
 No parallel can e'er be found to Vye:
 And in this Chariot, thus inflam'd He rode
 In ⁴ Triumph over Hell, it captive show'd;
 And as the ⁵ Royal * *Bathsheba* receiv'd
 The Crown from *David's* Mouth, that *Schelom* wreath'd,
 With which to *Salem's* Daughter He espous'd
 Himself, and swelling Bowls of joy Carous'd.
 Thus *Zion's* Daughters, Holy Souls, come forth
 From meaner Thoughts to those of higher Worth,
 Behold King *Schelom* risen from the Dead,
 A Crown of Majesty Empales his Head:
 His Mother Crown'd Him; For to th' Womans Seed
 By promise of the Father 'twas decree'd:
 And yet his greatest Joy is to Espouse
 His Church, till He his Crowned Glory shows;

[King Solomon
 made himself a Cha-
 riot of the Wood of
 Lebanon, he made
 the Pillars thereof
 of Silver, the bot-
 tom thereof of Gold,
 the covering of it of
 Purple, the midst
 thereof being pav'd
 with Love for the
 Daughters of Jeru-
 salem]

[Go forth, oh ye
 Daughters of Zion,
 Behold King Solo-
 mon with the
 Crown]

[Wherewith His
 Mother Crown'd
 Him in the Day of
 his Espousals, and
 in the Day of the
 Gladness of his
 Heart]

Notes explaining Words and Sense together.

¹ Solomon's Royal Chariot is described with all its rich and costly Materials from top to bottom.
² Solomon's Chariot was adorn'd with the most beautiful pictures of the Daughters of Zion, to express his Love to them. ³ This was a faint Image of the Excellent Humane Nature of Christ, in which, even to the Death of the Cross; He bare the Names of the People on his Heart, and offered himself a whole Burnt-offering for them through the greatness of his Love. ⁴ The Crown of Christ is that which he receiv'd at his Resurrection, when he was Anointed with the oyl of Joy above his Fel-
 lows, (as Solomon was Crown'd with highest Joy,) a Pledge of his Eternal Kingdom, and Espousal to his Church; Revel. 19. 1. ⁵ As *Bathsheba* receiv'd the Crown from *David* for *Solomon*, so God made good his Promise to *Eve*, the Seed of the Woman, &c. by this Crown of Christ's Resurrecti-
 on and Kingdom.

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In Seal of which, this Eulogy of praise,
That follows next, is like a Crown of Raies,
Set on his Spouses Head by his own Hand,
Whose Act no Gate of Hell can countermand.

CHAP. IV.

A Description of the Apostolick Church in its Primitive Excellency, and in the Calling of the Gentiles.

The King.

[Behold thou art
Fair my Love, be-
hold thou art Fair]

[Thou hast Doves
Eyes]

[Thy Hair is a
Flock of Goats that
appear from Mount
Gilead]

[Thy Teeth are as
a Flock which
come up from the
Washing]

BEhold thy self, my Love, the Fair,¹ the Fair
Alone; my Blood, my Spirit, give the Air
Of thy great Beauty, while thy Doctrine pure,
Thy Worship Chast a holy Life assure:
So that thy Eyes the Chrystal do excell
Of the unspotted Doves, and glistring swell
From out thy Locks, whose modest shade does Grace
In mean Attire the Beauties of thy Face;
That while no Art does Curl in form thy Hair,
Of Pomp, or Ceremony; 'Tis like the Glare
Of² Gilead's Goats; The too Censorious Eye
Of Jew and Gentile scorns thy Polity:
But I that value by their in side Things,
Can see thy Graces through those Coverings:
Thus clouded were the Glories of the Ark
When the same Goats hair look'd so rude, so dark.
The fruitful³ Mastication of my Word
Is like the gainful Flock, that serves its Lord
With double⁴ Off-spring, and the lusty Fleece
That falls so white, so even in a Piece;

Notes explaining Words.

¹ To express singular Fairness, the Word is doubled. ² The Apostolick Purity without outward Pomp or Splendor, was cover'd like the Ark with Goats Hair, despised by Jews, as not having the Signs of a present Kingdom; by the Gentiles as Foolishness; but was indeed Expression of the Wisdom and Power of God. ³ The Ruminati^on or Chewing the Food of Life, to prepare it for others by Expounding the Old Testament, and farther Revealing the New, was the Excellency of the Apostolick Church. ⁴ Pure in all Holiness of Doctrine, Worship, and Life, and even without Ambition, or loving Preheminence. Bless'd with abundant Power of Converting Grace.

Notes explaining the Sense.

^a How admirably does this Description fit the Apostolick Church, which had excellency of Beauty, sufficiency of Spiritual Food, signified by Teeth of purest Cleanness and Unity, as washed and even shorn; Durable clothing Garments of Justification and Sanctification, numerous Off-spring in the multitude of the Converts.

And

And when so even shorn, when wash'd so white,
The Flock appears one entire sheet of Light.

Now This whole Flock of Teeth, so white, so shorn,
Speaks Apostolick Pow'r in equal borne;
And does expose the falshood of the Dream,
* That Peter in that Order was Supream:
By all with Peace, and Parile order fenc'd
The Food of Life was equally dispenc'd;
And equal was the Fruit, For barren none
Was found, with all so great a Glory shone.

The Chorus.

My expiating Blood so soundly Taught,
Within thy Lips like Scarlet Thread is wrought:
My Cross those Graces gives thy Speech That Sense,
2 That shrinks the Pagan Wisdom's Eloquence
To empty sounds; 3 Thy Temples are the seat
Of soundest Judgment, which prepares the Meat
During to life, like Food of Pomegranate,
In which Seeds, as of Life, accumulate:
4 Those enterweaves of Holy Order like
The well-curl'd Locks, all falshood that Repique,
Secures thy Temples Graces, and thy Neck,
Which 5 thousand Shields, and Bucklers round bedeck,
Rising as David's Tow'r, Bears up thy Head.

The King goes on.

[Thy Lips are like
athread of Scarlet]
[And thy Speech
is comely]

[Thy Temples are
like a piece of
Pomegranate with-
in thy Locks]

[Thy Neck is as
the Tower of Da-
vid]

This is Truth seal'd with Miracles, that shed
It self into the Christian Church, and arm'd
It 'gainst its Foes, and its Believers charm'd
Into its Services 6 All as Men of might
To do, or dye in defence of its Right:

Chorus.

[Builded for an
Armory, all Shields
of mighty Men]

But

Notes explaining Words and Sense together.

* How far are all things in the Gospel from such a forg'd Supremacy of the Apostle Peter; observe his Fall, his being Reprov'd, Gal. 2. his humble Style Compresbyter or equal Elder. 1 Christ's Blood in the Gospel Ministry, is as *Rahab's* Scarlet Line twin'd within it, as a Pledge of Redemption from Wrath. 2 I desire to know nothing but Christ, and him Crucified; Not the Wisdom of this World, but the Wisdom which God ordain'd before the World to our Glory. 3 The many Seeds of the Pomegranate, the Emblem of Wisdom, yield a most pleasant Juice. 4 The strict and holy Order of the Apostolick Church, that as the best state of the Church of *Ephesus*, the Type of that Church Apostolick, tried those that said they were Apostles, and were not, but found them Lyars, and that could not bear them that were Evil, were like Locks gracing and guarding the Temples. 5 Those thousand Shields and Bucklers most fitly resemble the mighty Power of Miracles, Gifts of Tongues, and that severe Apostolical Rod, which the Apostle Peter shew'd in the Death of

Ananias

Ananias and Sapphira, and the Apostle Paul's delivery to Satan intimates, all which bore up the majesty of that Church. ⁶ The Primitive Christians were resolved either to defend Christianity by these powers of Truth and Miracles, or as Martyrs to dye in defence of it, and so they were the Shields of mighty Men.

¹ But yet these Arms are Magazin'd, not us'd,
As to their utmost Service, but diffus'd
Defence as yet, not perfect Victory :
Still They're design'd within this Armory,
And for the * Banner'd Armies They're prepar'd
Then to each Use their Service shall be shar'd.

* c. 6. 10.

*The King goes
on.*

[Thy two Breasts
are like two Roes,
that feed among
the Lillies]

² The milky streams of Thy two Breasts, as Roes
Flow to all Parts, and plenteously dispose
To Jew and Gentile, that so vital Juice,
(Pure as the Lillies through that double Sluce,)
Of the Two Testaments, where, as in Fields
Thou feedest, and that Truth thy motion weilds.

*The Ascension of Christ, after he had by His Ministry,
His Death, His Resurrection, His Fourty Days
giving Commandments to His Disciples prepar'd this
so Praised Apostolick Church.*

*The King goes
on.*

[Untill the Day
break, and the
Shadows fly away,
I'll get me to the
Hill of Myrrh, and
the Mountains of
Frankincense]

Now till Nights shades, Shades of the ³ Atmosphere
Are flown, and the bright Morning Star appear
Breaking to Day; I'll hie me to the Hill,
Where Myrrh and Incense the whole Mountain fill,
The Heavens shall contain me, ⁴ till as now
mount, the Heavens back again I bow,
In a serene and perfect Cloudless Day,
All shadows gone, and darkness flown away.

The

Notes explaining Words and Sense together.

¹ The full Effect of the Apostolick Ministry and Miracles will not be seen till the New Jerusalem.
² The Doctrine of Christianity in the Apostolick Ministry, was like two full Breasts deriving their Lillies Milk from the two Testaments, in which, as in Fields of Lillies, they Feed as two young Roes: According to which all the Apostlick Motions, and the Churches settled by them were govern'd, now these two Breasts, as a double Sluce, or out-let of Water, send out their Streams.
³ Atmosphere, is the foggy black Air arising from Earths black Steams like Night, which flying away Emblems this dark State removing, and Christs Kingdom, who is the bright Morning Star appearing.

⁴ Just

* Just as Christ was seen by his Disciples in the Air, Ascending upon their very earnest gazing; so shall he be seen in his Return, which is to be fix'd in the very point of time, and of space in the Heavens, or upper Regions, where the Cloud received him; For so the Angels Speech implies: This same Jesus, taken into Heaven shall so return, as ye have seen him go or going into Heaven, upon that very point I say, it is to be fix'd; and is Expounded by the Apostle of Christ Descending not upon the Earth, but into the Air, whither the Saints are caught up to meet Him, and so to be ever with Him, 1 Thes. 4. 17.

The King Himself, this brightest Morning Star
By his own glorious Presence brings from far
The Day ¹ so long Exil'd; When He all Crowns
Shall in his Kingdom ² swallow, when the Frowns
Of his bright Face, as Thunder shafts shall send
The Dark Kings with their Night to their black End.
So He ascends this Kingdom to receive;
And to return at time of ³ Sacred Breve.

Chorus.

This in ⁴ Parenthesis is interpos'd
Amidst the Churches Praises, and dispos'd
On purpose so, that thus the time made plain
From Christs Ascension to's Return again,
The flowing Cantoes might with Time keep touch,
And th' Churches various States fit Emblems couch.
⁵ First, as its Spotless, Apostolick state
It self to Salvage Gentiles did dilate;
Of which how high the Sequent Emblems play,
Their Airs to listen, is our next Essay.

The sending down of the Holy Spirit.

Now when my Love, my Hand hath form'd thee true
To my own ⁶ Image, and I Thee endue
By th' ⁷ Holy * Paraclete sent down from Me,
As my Triumphant Bounty, Ample, Free

The King goes on.

*John c. 14. c. 15.
c. 16. Translated
the Comforter.*

With

Notes explaining the Words and Sense together.

¹ Exil'd ever since the Fall of Man, and the loss of the Sabbathism of Creation. ² According to Revel. 19. 15. &c. ³ The Decree of God in whose Power the time especially of this Kingdom is Reserv'd. ⁴ With how great Skill is this Parenthesis or Description of Christs Ascension and Return with his Kingdom here brought in, to settle Time. ⁵ And how Admirable the Churches most spotless Stare when the Holy Spirit was given, and the Gentiles Call'd, subjoyn'd to it, as we shall next see. ⁶ The Church form'd as Man by the Image of God at first, so now by the Image of Christ, is

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is pronounced perfectly Fair and without spot. ⁷ The giving of the Holy Spirit, call'd by *Christ's* *παράκλητος*, or the Paraclete was like breathing into *Adam* the Breath of Life.

[*Thou art all Fair
my Love*]

[*There is no spot
in thee*]

[*My Spouse,
Come with me
from Lebanon,
with me from Le-
banon*]

[*Look from the Top
of Amana, from
the Top of Shenir,
and Hermon;
from the Lyons
Dens, and from the
Mountains of the
Leopards*]

With Gifts and Graces; ¹ Oh Thy Fairest hue,
Thou Beauties highest point in this Review.
Dost spotless touch; 'Tis now thy Beauties clear
Without a Blemish, now Thou dost appear
Like the first Church in Paradise compriz'd,
Which by the Serpent Fell; ² Thou art repriz'd
From th' Serpents Hand; To stand, see, that thou choose
Lest thy first Candlestick its Place should loose,
And now my Song of Love doth thee Enroll
Into the state of ³ Spouse; Thy Nuptial stole
My Gospel Graces are: The *Gentile* ⁴ wolds
Come we'll survey now which the Devil holds,
As Dens of Lyons, and the Leopards mounts,
Although my Kingdom's right by holy Counts,
From ⁵ *Canaan's* Mountains let us give them view,
Which lye within the Holy Lands ⁶ purliew;
From *Liban* come, my Spouse, come thou with me
From *Liban* come, from *Aman's* Top look thee;
From *Shenir's*, and from *Herman's* Brows with Eye
Of Grace lets look, where Lyons, Leopards lye.

Notes explaining Words and Sense together.

¹ Now the Church is pronounced Pure, as *Adam* was made Upright. ² *Ephesus* the Type of this Church as leaving its first Love lost its Birth-right, and the first Place of its Candlestick Translated to *Philadelph.* upon which the *New Jerusalem*, and the Kingdom of Christ are settled, till when the Apostolick Glory does not Return. ³ Here in this Gospel state, the Church is call'd Spouse the first Time; For though it was so before, yet to distinguish Times, the Title is reserv'd till now, and this State is most suitable to such an Honour. ⁴ Wolds are wild and desert Places, where wild Beasts inhabit. ⁵ What more graceful Description of the Heathen World in order to their Conversion, going out from the Land of *Canaan*, then the view of the Mountain of Leopards, and the Dens of Lyons from the Mountains of *Judea* next the *Gentiles*, or more orderly Succession in course of Time, or how could there be a fitter Figure of the Wicked Heathen World, than by wild Beasts, so *Dan. c. 7. c. 8.* ⁶ Or within the Lines of its Borders.

The

*The Gentiles Call'd, and becoming a Sister Church
with the Jews First, and after some Ages, the only
Church in view till the Jews Conversion.*

Upon this Gracious prospect from the Hills
The Sister-Church the following Cantoes fills.

The Chorus.

How soon I see a Sister Spouse arise,
So fruitful is the Favour of my Eyes;
How soon the Gentile Church that Sister-Spouse
One Body with the Jews in my Love grows:
Thou art Adopted now one of the Eyes,
That does complete the Beauty; its surprize
My Heart transports, as does that lovely Chain
Which to the Head unite does thee retain
In whole, as by one Neck, and still recalls
Thy Name, my Sister-Spouse, which thee installs
In Nuptial Rights, so that thy Love enshrines
Thy Beauty in my Heart 'bove richest Wines,
Which Sacrifices grac'd, now out of date
In this new Spoused Jew, and Gentile State;
The Odours of thy Oyntments much excell
The Spices that in Typic Unguents smell;
For Gifts and Graces are my Spirits Oyl,
To which most Fragrant Matter's but a Foil:
The combed Cells, which sweetest Honies fill
Drop not the Pleasures, Spouse, thy Lips distil;
The staple Dainties of the Promis'd Land,
Honey and Milk are in thy Tongues Command,
The potent Flavors of Thy Vests confine
Those fainter of the Mount Liban.

The King goes on.
[My Sister-Spouse]
[Thou hast ravish-
ed or taken my
Heart, with one of
Thy Eyes]
[With one chain of
thy Neck]
[How fair is thy
Love, my Sister, my
Spouse]
[How much better
is thy Love than
Wine!]
[And the smell of
thy Oyntments,
than of all Spices]
[Thy Lips, oh my
Spouse, drop as the
Honey Comb]
[Honey and Milk
are under thy
Tongue]
[And the smell of
thy Garments is as
the smell of Leba-
non]

Notes explaining Words and Sense together.

* What can come more just with the Time, as we have settled it, then this very Word [Sister-Spouse] when the Gentiles came in to be one Body with the Jews. * The Gentile Church, as another Eye was so unexpected to the very Apostles, that Christ is pleas'd to express himself, as taken by the very Heart, as the Hebrew word signifies; Such is the importance of one Chain of the Neck. * There is a very plain preferring the state of the Jew and Gentile Church united, above the single state of the Jewish Church; So the rich Wines of the Sacrifice, the Perfumes us'd in the Kingly, Priestly, and Temple Oyntment, the Honey, Milk, and Cedars of the Promis'd Land, and the state of this Church common by them, and prefer'd before them.

Thus

——— *Chorus.* ———

Thus Divine

¹ Influxes make the barren Wilds out-do
An earthly *Canaan*, and its Types out-go:
Its Doctrines, Sufferings, Graces, all combine,
As sweetest Odours, and the richest Wine:
For now the ² *Jewish* Spouse in silent shade
Vales off this Song, Ensuing Emblems laid
Are in the Sister-Spouse; Till all the Tribes
First Two, then Ten returning It describes:
So now the *Gentile* Church, Great *Israel's* Name
Inherits, as the onely Spouses claim:
But Fear, Ingrafted *Israel* the fate ³
Of native Branches, Dread t'usurp the State
Of Church so Catholick, ⁴ as if the Root
Thou Bor'st from whence the Branches shoot,
And not the Root Bare thee a Branch at will,
Standing by Faith, but pruned off, if Ill.

Or, as without the Nat'ral ⁵ *Israel* Thou
Couldst be the Perfect Spouse, Proud Fancies glow
Thus in the ⁶ *Roman* Breast; Conceits its own
Are Canoniz'd for Wise; But * *Gents* alone,
No more than *Jews* this Catholick can be,
Jews first split on this Rock, and now Fear Thee.

* *Gentiles.*

*The Chorus goes
on.*

Besides 'tis now the *Gentiles* Times run deep,
While *Jewish* Church and State thus lye asleep:

Notes explaining Words and Sense together.

¹ The Spirit pouted from on High, the Church compos'd of *Jews* and *Gentiles*, wild by Nature, much excells the *Jewish* Church alone, and, as in its earthly *Canaan*. ² After the *Gentile* Church came in, the *Israelitish* Church was still declining till all mention of it was lost, and so this Song especially minds the *Gentile* Church, as the *Israel* of God. ³ By what follows, it will appear the *Gentile* Church was in a decayed State. ⁴ The Apostles Caution to the *Romans*, ch. 11. 17. &c. ⁵ For any Church or Churches of what Name soever, to look upon themselves as in the perfect state of the Evangelick Church, much more as the Catholick Church before the *Jews* converted, is to be onely Wise in our own conceits. ⁶ The *Roman* Name of a Church hath certainly dash'd on that Rock of assuming to it self, as the *Jews* dash'd against, To be the Root, and to be the Catholick Church.

Then

Then in the *Gentiles* Times, a *Gentile* Pest
Will likely Rise a *Gentile* Church t' infest,
Of these Adopted *Jews* some false Christs Preach,
And Antichrists Supplants True Christ impeach.

The Chorus goes on.

1 Thou *Gentile* Church, Thou Sister in a Spouse,
Thy whole Time in a Glance my Fore-sight shoves;
A Garden Barr'd, a Spring shut up, a Fount
That's Seal'd, throughout Thy Emblems I recount;
For when Seals open All, my Kingdom strait
Will open with Them; But I patient wait,
Even till 2 that *Israel*, of which I come
Joyning with Thee make up my *Israels* Sum;
That Time my Father set, Successive seals
Still therefore stay my Kingdoms just Appeals,
Each sealed Time I'll Character to Thee,
Successions each in Order thou shalt see:
First 3 *Ephesus* the Seat of Truth reveal'd,
Each Plant an Orchard of Pomegranates seal'd
With Heavens Impress, I depaint: ———

The King.
[A Garden inclo-
sed is my Sister, my
Spouse]
[A Spring shut up]
[A Fountain
sealed]

Chorus. ——— Then Truth did flow,
As if each Plant a Paradise would grow.

[Thy Plants are
an Orchard of
Pomegranates with
pleasant Fruits]

Next 'Thee a Spicy Region I describe,
Where thrive, where smell, Spices of ev'ry Tribe,
Those of the Royalty, those Popular
All justly mix'd, each in their Order are,
The Camphire meets the Spike, Spike Saffron meets,
The Aromatic Reed with Odours greets
The Fragrant Bark; Sweet Frankincense indents;
With Myrrh the flavor'd Aloes joyns scents.

The King goes on.
[Camphire with
Spikenard, Spike-
nard and Saffron,
with all Trees of
Frankincense,
Myrrh, and Aloes,
with all chief
Spices]

Notes explaining Words and Sense together.

1 The whole Time of the *Gentile* Church till the Kingdoms of this World become the Kingdoms of the Lord, and of his Christ, is in the Revelation given under several Sealings. First of seven Seals open'd, then of the 144000 Sealed, and the Temple measur'd and shut, then of the seven Thunders Sealed, &c. 2 The Kingdom of Christ proclaim'd; The *Gentiles* come in in Fulness; The Natural *Israel* Call'd, and so the whole *Israel* sum'd up; The Kingdom of Christ Appears. 3 *Ephesus*, as the Apostolick, Primitive Church, may be most fitly compared to a Paradise of Truth.

Chorus.

Thus Spices of Afflictions bitter Taste
 Bruis'd by the pondrous Pestel, while they waste
 Into Perfumes, give ¹ *Smyrna's* suffering Days
 Which lasted till the Christian Empire sways.

*The King goes
 on.*

[*A Fountain of
 Gardens, a Well of
 Living Waters
 streaming from Le-
 banon*]

[*Awake, oh South-
 Wind, Blow O
 South-Wind upon
 my Garden, that
 the Spices may flow
 out*]

* *Shut up close
 within Walls.*

² 'Tis then, as if unseal'd, I do allow
 Thy Gardens to stream out, Thy Springs to flow,
 As if a Fount of Gardens Thou, A Mount of Wells,
 That roll down with sweet streams of *Liban's* Smells :
 The Winds, that Fan thy Redolent Perfumes
 With Gales so brisk, each point my Care Assumes,
 First the ³ stern *North*, and then the softer *South* ;
 That all thy Spicy Atoms, as from Mouth
 Of *Arab's* Gummy Land may blow ; I Joy
 In publick'st Graces, when of pure Alloy :
 All Virtues from thee I let out, but In--
 --To Thee shut out the subtle streams of Sin :
 Now cause That Man of Sin hath his ⁴ sworn Time
 Before my Kingdom ; To turn back that slime
 Foul, as the Serpents, see thy Springs new barr'd,
 Thy Fountain seal'd under ⁵ Hermetic Guard ;
 Now *Satan's* Synagogue is creeping out
 Thy noble Seeds to taint, 'tis now about
 Thy spring to Poyson, and thy streams to stain,
 My early Care starts up to curb the Main
 Of that bad Torrent ; And I'll now ⁶ * immure
 Thy Garden, Spring, and Fount, to keep them pure

Chorus.

Thus for sometime Truths Flood-gates open stood,
 But oh how soon Apostasie a Flood

Notes explaining Words and Sense together.

¹ The Church of *Smyrna* in its Sufferings, is fitly compar'd to a Region of Spices, which by pounding send out their Smells. ² From the Reign of *Constantine*, during the time of the Christian Emperours, all Apostolical Truth flowed out as a Fountain of Gardens, &c. ³ Christ was pleas'd to use the *North*-wind, First of Persecution, then the gentle *South*-wind, that the Odours of Christianity might flow, How Elegant is this Hieroglyphic, how agreeable with the Time. ⁴ The Time, Times, Half Time, sworn by Christ, *Dan.* 12. 7. ⁵ The securest way of Sealing us'd by Chymists. ⁶ In the *Revelation Cap.* 7. Immediately after the Ruine of Heathenism by the Christian Empire follow'd a second Sealing with Agreeable Symbols, importing the delay of Christ's Kingdom, and the securing his Servants for it from Corruption.

Became,

Became, which quick does shift the Holy Scenes ;
 Iniquities ¹ Mysterious Womb by means
 Most unesp'y'd, pregnant became,
 And as in lowest Parts, submits and tame
 Work'd on yet ;. For while *Ephesus* deriv'd
 Its Springs of Wells, and Gardens, *Smyrna* striv'd
 By Cruel Princes pounded to diffuse
 Its Myrrhine Odours ; And those strokes did bruise
 Its Spices with a *Northern* Fury, till
 Controlls of Christian Princes did it still,
 And with Their ² *Southern* Breath perswaded out
 Those Fragrant Graces, as from Springs to spout.

But even in Suffering Times bad Vapours crept
 Into the better Odours, where they slept ;
 Till best and worst fly out, while *South*-winds Blow,
 And Christian Fervors lost, the worst o'er-flow ;
 Thus by degrees the Fragrant Spices dye
 Into a ³ Languid Sensuality :
 For why'll best Odours try to Meliorate
 The *Pagan* steams, they soon Incorporate,
 And, as the Sympathetic Atoms fly
 Back to their native Bed, so these Scents hye
 To their own Source, larded with the Attaint
 Of Superstition, that would hence write Saint :
 While Vizord-Christians Pagans meet half way
 Truth Christian, and chaste Worship fly away ;
⁵ So that when now the Spouse her Prince Invites
 To Banquet with Her, He her offer flights.

Notes explaining Words and Sense together.

¹ The Mystery of Iniquity began in low degrees in the Apostolick Times, and in *Ephesus*, forsaking its First Love, and grew up to a Synagogue of *Satan*, under *Smyrna's* Suffering Martyrs ; From whom it took occasion to exalt it self. ² Yet Christ accounted the Church it self Pure, and made use of the *South*-wind of Prosperity under the Christian Emperours to draw out its Graces ; Although by Accident, Corruptions shewed themselves also. ³ Superstition and worldly Riches and Pleasure grew up together. ⁴ The great Pretence for the first bringing in Superstition into the Christian Church, was as it were to Christianize Heathenish Customs. But as Atoms sent out by Bodies into a Contagious Air, return to those Bodies that sent them out with Infection, so the Christians sending out their Principals as it were to better Heathenish Customs ; They return to them as it were larded with Heathenism, so that they became Pagan Christians. ⁵ It is Evident, Christ is first in showing love to his Church, in coming to it, in resting with it, so that this very calling to Christ to come, shews a-new, but a corrupted State of the Church.

36 *An Exposition of the Divinely Propbetick*

The Spouse.

[*Let my Beloved
come into his Gar-
den, and Eat his
pleasant Fruits*]

Chorus.

Let now with Pleasure to his Garden come
He my Beloved and His Palate some
Choose of my New-ripe Fruits; which I call His,
Now let him Eat what for Him sweetned is.

This very Call assures, He was withdrawn
Whose Love to's Spouse had ever the first dawn:
Both Fruits and Church are new: It hath not known
The Blessed *Jesus*, always with his own:

Chorus goes on.

The Weeks ended

An. M. 4024.

An. Chr. 37.

** Charge.*

[*The Time of the
seven Seals ended,
and of the Trum-
pets began,*

An. M. 4424.

An. Chr. 437.

1 His Answer to this Call assures us more
He was disgusted, For He prais'd before
And there He staid, as One no farther pleas'd;
For what he lik'd, he had already seiz'd;
Now from the Sev'nty Weeks fore-nam'd runn out,
Four hundred Years had turn'd their course about;
The seven 2 Seals their * Cargo had discharg'd;
And for the following Trumpets Time enlarg'd,
E'er which all Emblems of Time sealed new
Th' Apocalyps doth give, that it might shew
The Kingdom just look'd out, and then withdrew. }

Notes explaining Words and Sense together.

1 That Christ said he had Eaten, shews he liked to Eat no farther; but disliked the Churches present State. 2 All the Time of the seven Seals, and of the Churches pure State was run out; Because therefore through the Corruptions of the Christian World, notwithstanding the Christian Empire; Then is a new Sealing; The Temple is Measur'd; The outward Court cast out to the Gentiles; The Holy Worshippers immur'd in the Temple; The Witnesses in Sackcloth, and the Church in the Wilderness, all Emblems of the Churches Fountain and Garden Sealed, and of the Kingdom of Christ stay'd from its Appearance.

CHAP.

CHAP. V.

The Apostasie of the Christian Church.

WHY dost Thou call, Spouse-Sister, why so fast
 To do what's done, and now the Seasons past?
 My Garden I have view'd, my Myrrh, my Spice
 I have secur'd; Have Eaten once, and twice
 My Honey with its Comb; My Milk with Wine
 Have drunk; There's nothing that is mine,
 But I enjoy'd my self; This latter Spring
 Is nothing to me; ² To my Rivals bring
 All this new store; You new Loves, Eat and Drink,
 Let all that's new into your Banquet sink:
 What's from my Word deriv'd, on that I Feast,
 Let those upstart Beloved's take the rest,
 And now you your selves glut, you Loves of sense,
 I give you Freedom, though ³ at my Expence.

I find my Senses ty'd, my Parts benumm'd,
 That outward lye; ⁴ The dull Narcotick stumm
 Of my new mingled Wines, ⁵ the Mushroom Fruits
 To which my Love I call'd, which He Refutes
 In claiming to be his; Oppress my Sense;
 Yet still my Heart resists the Violence;
 And wakes 'midst of these Charms; Better I know,
 Better I love, while these Fumes over-flow
⁶ My free'r Mind my Love's so fast Ally,
 That He'll reprove it from the Sorcery,
 That would Enchant it; Hark, it is his Voice
 That now does Call, He Knocks; now I rejoyce.

The King.

[I am come into my
 Garden, my Sister-
 Spouse]
 [I have gathered
 my Spice, with my
 Myrrh, I have eat-
 en my Honey Comb
 with my Honey; I
 have drunk my
 Wine with my
 Milk; Eat O
 Friends, drink
 abundantly, O
 Beloveds]

The Spouse.

[I Sleep]

[But my Heart
 waketh]

[It is the Voice of
 my Beloved that
 knocketh]

While

Notes explaining Words and Sense together.

¹ This Invitation of Christ to come, shews the earnestness of the Apostasie to entitle Christ to this False Christianity, and Christs refusal upon the account that he had Eaten shews the time of the Churches purity past. ² What could be more plainly significant of the Churches having embrac'd other Lovers than Christ, than refusing himself, and throwing those Provisions upon them by a Sarcastical Excitation of them to Eat and Drink abundantly; Like Solomon, Eccles. Rejoyce Oh young Men, &c.

³ It was at Christ's Expence, He being Robb'd of that was indeed due to him, and though, as corrupted, He would not accept it, yet it was in pretension of Service and Devotion to Him, as all Superstitions, Honours of Saints, Images, Days, the Hoast, &c. are. ⁴ These Superstitions are like Vapours of stumm'd Wine that benum and stupifie the Soul in True Religion. ⁵ Mushroom Fruits, like the Gods new come up, *Deuteron. 32.* ⁶ There was in the worst of the Times of the Apostles a number of the Elect, that like a waking Heart heard Christ's Voice, rose to seek Him: And this was the True Church before *Luther.*

While yet I fear, for thus He me Essays,
As in that nobler Heart, that ne'r betrays
Its Faith. ———

[Open to me my
Sister, my Love, my
undefil'd]

[For my Head is
wet with Dew, and
my Locks with the
Drops of the
Night]

The King. ¹ My Love, my Dove, my Undefil'd
Open right now to me who am beguil'd
² Of my due Residence; Who in this Night
Under the Moons moist Empire am bedight,
My Head and Locks, with Drops that on them light,
³ As counterfeited Jewels of the Dark,
Exhal'd, but not Concoct't, they bear the mark
Of the half-virtu'd Beams, that from the Moon
Fall Chill and Pale; whose Influences soon
Are lost, and can to no Perfection mount;
Of all that's True my higher Light's the Fount.

*The Spouse An-
swers.*

[I have put off my
Coat, how shall I
put it on?]

[I have wash'd my
Feet, how shall I
defile them again]

⁴ That plainer Coat of Holiness and Zeal
Of Truth, that did at first the Gospel Seal
I have put off, with that simplicity;
Now in a Bed of Ease and State I lye
Bedeck'd with Ceremonious Gayeties shew,
How can I then that Former state renew?

⁵ The soyl of Gospel Travels, rough and poor,
I have wash'd from my Feet; ⁶ Not from my Door

Notes explaining Words and Sense together.

¹ It is most carefully to be heeded, before the True Church came to separate from the False, and to Renounce it; It is spoken so, as having them that hold the Doctrine of *Balam, Revel. 2.* as the Church of *Pergamus* is addressed. ² Christ could not reside in his Church as a Church, but makes a private Visit to his Witnesses and Servants, and complains as one thrust out in the dark and moisture of the Night. ³ The False Honour put upon Christ by Superstitious Devotions, may well be compared to the Drops and Dew of the Night, as its counterfeit Jewels: And so this Night and the Months under the Moon and Empress of the Night twice mention'd in the Revelation Agree, *Revel. 11. Revel. 13.* ⁴ The Coat put off, was that simplicity of the Gospel: The Bed a Bed of Ease, Sensuality, Pomp and State of a Ceremonious Religion, and full of Spiritual Fornication and Adultery, as it after grew. ⁵ The true Mortification, Travel, and Sufferings of Religion were laid aside,

a side, like the washing the Feet, and must be no more defiled with the former Poverty and Hardships. ⁶ This the True Servants of God spoke, as having the False Christianity encumbering them.

I move now but in Equipage; To tread the Ground
With new Defilement, but to Think does wound
My Sense so delicate; I paint the Dream
That Fascinates my Foreign Members, still the stream
Of a much higher Soul to thee doth run,
Though under Ground impurer Veins to shun.

But at thy Summons it starts out, ¹ for when my love
His Fragrant Fingers in the Lock did move,
This ² reach'd my Heart; Eftsoons my Bowels turn'd,
As by elastic Force to Him; My Passions burn'd
And sparkled to a Flame, strait to the Door
I poast t' unseal the Lock; No soyling Floor
Now frights my Feet, ³ and when I touch'd the Lock,
The smelling Myrrh, as Waters from a Rock,
The smelling Myrrhs gush'd from the Lock; The Oyls
Around my Hands, my Fingers swim, this boyls
My Heart with Passions fresh, in haste I ope
To my Belov'd, mov'd with a joyful Hope
To find Him there; ⁴ But then I soon desery'd
Withdrawn from me he far himself did hide,
Not from my Soul to him indear'd, but from that load
Of outward Parts my new encumbering mode:
His Spirit moves that very Soul, the swoon
Goes off, ⁵ all ways I fly to find him soon,
Repeated Calls I send, no Answer greets
From Him my thirsty Ear; Nor in the Streets
My close Researches gain the hop'd success,
That should my wearied steps with my Love bless;

[My Beloved put
his Hand in by the
hole of the Lock]
[And my Bowels
were moved for
Him]

[I rose up to open to
my Beloved]

[My Hands drop-
ped with Myrrh,
my Fingers with
the sweet smelling
Myrrh]

[I opened to my
Beloved]

[But my Beloved,
had withdrawn
himself]

[My Soul failed
when He spoke]

[I sought Him, but
I could not find
Him]

[I call'd Him, but
he gave me no
Answer]

Notes explaining the Sense.

¹ This very gracious Approach of Christ to his sealed Servants preserved a True Church of Pergamus, under the Name of the Apostasie, even where the Throne of Satan was. ² In this Church those Servants of God were the waking Heart. ³ There were such gracious Intimations of Christ from himself that were fitly express'd by such Emblems, as we here find, viz. Christ Knocking, Speaking, putting his Odoriferous Hands into the holes of the Locks. ⁴ All which prevail'd to this, that Christ should be sought after in another way than the general state of the Apostasie allow'd, and gave Countenance to. ⁵ For the Servants of God seeking him in that Publick and General Apostasie call'd a Church, could not find Him.

[The Watch-men
that went about the
City, found me]

[They smote me]
[They wounded
me]

[The Keepers of
the Wall took away
my Veil from me]
* High-Priests.

[I charge you oh
ye Daughters of Je-
rusalem, if ye find
my Beloved, that
ye tell Him I am
sick of Love]

The City Watch of Prophets, that espy
All passes, Jealous spy'd me sayling by,
These Prophets in disguise my Soul disdain'd:
I ask'd them nothing, cause I knew them wain'd
From my best Love to their Beloved's new,
So at my search for onely mine they grew
To heights of Rage; They smite, they deeply wound,
As with a Past'ral Staff, Curses they found,
And loud Anathema's; The Guards o'th' Walls,
The higher * Pontiffes leave their Rev'rend Stalls,
And as the Sons of Belial force my Veil,
Of my inviolable Faith the Seal.

As † Excommunicate They strip the Name
Of Spouse from me, my modesty defame;
My Veil rend from me, as upbreiding them
Now prostitute to a false spurious Stem
Of Baal's, as Husbands; Salem's Daughters pure,
Whom though the grand Apostasie immure,
As in a secret Temple, and your Hue
The Sackcloth marr, your Witness yet stands true;
I charge you, if my Love you find, you tell,
How high my Passions to a Sickness swell,
Of Love, till I may Him, like him enjoy,
And for himself my Service whole employ;
Tell him by Prayer, tell him by earnest Crys,
His Spouse is sick, and if He comes not, Dyes.

Chorus.

* Balaam signifies
too lofty.

Thus the True Church in Pergamus did Wake,
As that much higher Soul, when th' Bulk did take
Lethargick slumbers, thick with ‡ Balaam's Fumes;
When that High Prophet, and his Church their Plumes

Notes explaining Words and Sense together.

* Of the publick Preachers or Prophets compar'd to Watch-men, the Servants of God knew it was in vain to ask. † The Church Bulers, and all that Authority smote the Church with all kind of Spiritual Punishments, and gave them up also to the Secular Power. ‡ Excommunication cannot be more emphatically described, than by taking away the Churches Veil, the Emblem of its True Faith, and Holy Worship, wherein the Chastity of a Church consists. § The Apostate part of the Church were as Men in in a Spiritual Lethargy by the Fumes of the Doctrine of Balaam.

When

So wide ^{had} spread, that the True Church must fly
 Into the Wilds, and * *Antipas* must dye,
 Because ² They held their Faith to th' Sovereign Name,
 When *Satan's* Throne presum'd so high a Claim.

* *Antipapal.*
Revel. 2. 12. &c.
c. 11. 3.
Revel. 12. 17. 19.

³ The Year four hundred thirty seven
 Mounts to height this Apostatic Leven;
 Add thirty eight, and to the Throne they bring
⁴ *Baal Pope*, the Eighth, and yet the Seventh King;
⁵ Here The Twelve hundred sixty Sackcloth Days
 With th' Wilderness concurring, Tread their Lays:
 The *Gentile-Times*, Moons forty two Confine,
 And here begin; Imp'd into which consign
 To th' Beast like Fourty Two, To Sev'nty Five
 'Bove Hundreds four, when th' Vulgar Ere did thrive;
⁶ Thus Time o'th' Moon, the Empress of the Night
 Equals the Days under the Lord of Light:
 Thus both set out, and end alike; with both
 Time, Times, Half Time, are settled under Oath:
⁷ Now from six Hundred sixty six Fam'd Year
 (Seven Hundred Twenty Fifth of th' common Ere)
 Till sixteen Hundred ninety seven shall
 Of the same Ere in Circle rise, and fall;
 The Antipapal Witnesses shall seek
 (While * *Anathems*, Wounds and Death still reek
 From Hell them round;) and for their true Love cry
 With publick Voice; They cry and then they Dye
 Unheard; Till *Salem's* Daughters towards the Time
⁸ Of fourteen Hundred listen to the Chime,

* *Curses of Ex³*
communication.

Then

Notes explaining the Words and Sense together.

¹ The True Church were in the mean time earnest for a purer Enjoyment of Christ. * The
 Servants of God, who kept the Commandments of God, and held the Testimony of Jesus, were
 true Witnesses, however in Sackcloth, and made up the true Church however in a Wilderness.
² The time of the Witnesses killing, of *Antipas* or the Antipapal Witnesses being slain, was the
 very Time that the Watchmen and Keepers of the Walls wounded the Spouse, and took away her
 Veil. The Apostacy, as appears by the Line of Time, began in the Vulgar Year 437, and the Beast
 came to his Power of Fourty Two Months at the Vulgar Year 475, when the *Western Empire* ceas'd.
⁴ *Revel. 17. 11. He is the Eighth, and is of the Seven.* ⁵ Here the Times of the *Gentiles*, that
 the Scripture especially design'd begin, and with them the *Gentile Pest*, before spoken of, viz. The
 treading under foot the outward Profession of Christianity, and abusing the Name of the Catholick
 Church by those who pretended to be Christians, that is, Adopted *Jews*, but lyed and were Anti-
 christians: Together with this Apostacy begin those repeated Characters of Time, the 1260
 Days

Days for Years; The *Gentiles* 42 Months, into which are engraved the *Beasts* 42 Months, *Ann.* 478, the three Days and a half, and Time, Times, Half a Time; Now joining the *Gentiles*, and the *Beasts* 42 Months one into another; all these begin and end together. ⁶ The times of Apostacy are fitly described by the time of the Night in this Song, and of the Moon in the Revelation, as the Kingdom of Christ by the Day, and the full Glory of his Kingdom by the Day Breaking, and all Shadows flying away. ⁷ The Smiting, Wounding, and taking away the Veil by the Watch-men Keepers of the Wall, does most remarkably correspond with the Death of the Witnesses, that I date to the Beasts Number 666, in the Year of the Vulgar Account 725. ⁸ There were continual strugglings to rise out of the Apostacy from the Year 1400, till *Luther* rose 1517, when the Daughters of *Jerusalem* began to enquire after the true Beloved of the Church, the Reformation.

Then *Thyatira's* Church Reform'd doth rise,
And lasts midst Death, till Morning Star it spies:
The Musick first was low, then louder Peals
By *Luther* sounded in those high Appeals
To those same *Salem's* Daughters; Who will know
Now whence those Crys, those solemn Charges grow.

The last One Hundred Eighty then remain
Of those Twelve Hundred Sixty, which retain
Their just Allotment, and the whole are lock'd
In three Days and a half, wherein are shock'd
¹ The Witnesses by Death, that is, a part of each,
As Christ's three Days in Grave, without the breach
Of Prophecy, are understood; So here the last
Of Day the First, the whole of Two, then Fast
On th' Morning of the last half Day ensue
Protested Witnesses, who thus review
The ² true Belov'd, as from the Spouse we hear,
To which increasing Churches yield their Ear;
And now ³ the Spouse describes the King, the King
Not of the Spouse (as through this Song) does sing;
For while the Antichristian Beast doth Reign,
The Spouse could not be drawn in Full Sans stain

Notes explaining the Sense.

¹ From *Ann. Christ.* Seven hundred twenty five or six; on which that so famous Year of the Beasts Number fell to 1527, when the Witnesses Protested; I look upon as the time of Witnesses deep state in Death, after the manner of our Lords being in the Grave. ² The Enquiry after the true Knowledge of Christ, was the very beginning of the Reformation, viz. of his Death and Redemption. ³ It is most observable; Here is given a full Description of Christ, and not of the Church, as throughout this Song in other Parts of it the Church is described, it not agreeing with its Beauty, of which two Reasons may be given, 1. The Church is not described from the beginning of the Apostacy, till the end of it, 2. Because nothing does more detect the Falshood of the Papacy, and its Antichristianism, than to set the Description of Christ part by part in opposition to it.

Too foul for her to bear; Besides the Loss
Of Her Belov'd under so false a Gloss
Was first to be detected by this Piece,
Which giving * *Cap a Pe* the King, unfleece
Must strait the Wolf in Lambs disguise, each Grace
Resplendent in the King must needs Efface
The counterfeit, For ever blooming Youth,
Strength, Beauty, Vigor, Life, Emblems of Truth
Make up the Portraict of the King so known
To every seeing Eye, that is its own,
It pulls the Vizor from the hoary Pape,
Who claiming from his Age commits the Rape
Of Antichristship, Languid, Pale and Wan,
Chill, Decrepid, Dying, can this Old Man
Vicar this Ever-living, Splendid, Frow'ring Prince?
Who now this Lying Bubble can't Evince
That hears the Spouse thus Emblemate her Love?
To Love, whom won't those lovely Emblems move?

* *From Head to Foot.*

The Portraiture of the Churches True Beloved, in Opposition to Antichrist, as may be fairly Expounded, Given by the Church of Thyatira, Inducing the Reformation.

² Oh Fairest Woman, notwithstanding the Cloud
From thy Love lost, that does thy Beauty shroud,
Draw us the Picture of thy Love, ³ that we
May know the Reasons of thy Charge, and see
They're Good, and so be mov'd thee to obey,
When Reason, and not Passion leads our way;
What is't, wherein thy Love so much excells
All Loves; Instruct us, how his Beauty swells,

The Chorus by the Daughters of Salem.

[*What is thy Beloved more than another Beloved, Oh thou Fairest among Women, that thou dost thus Charge Us?*]

Notes Explaining the Sense.

¹ There is nothing, in which the Opposition is made more notorious than in the Flourishing Youth of Christ, as it were Reproaching the Papal Old Age. ² The first beginning of the Reformation, was the Acknowledgment of the Beauty of the sincere Profession of Christ, and that Then was the True Church. ³ This stirs up to that Inquiry that was made after Christ, and the true Knowledge of Him, and does very illustriously describe the Reasonableness of the Reformation.

An Exposition of the Divinely Propbetick

His Praises so above those Loves, whose din
The World of Women now does Captive win ?

The Sponse Answers, [My Beloved is White and Ruddy.]

[The Chief or the Standard among Ten Thousand, or Myriads]

[His Head is of most fine Gold]

[His Locks bushy, and black as a Raven]

[His Eyes as of Doves by Rivers of Water]

¹ Beauty's brisk Colours, the pure White and Red
Sit in my Love, not as i'th' wither'd Bed
Of Age, but as the Lillies and the Rose
In Youth concert, so in my Love Repose
The White and Red ; Behold the Rosie Blood
Of his great Sacrifice in th' Lilly Flood
Of th' Sanctifying Spirit, Both which fade
Under the Antichristian poysonous shade ;

² He, as a Standard-Bearer stands erect,
A just Supreme from Myriads Elect ;
No Palsie Title crouches under Guilt
In Him, As known to be usurp'd ; nor built
On Forg'd Donations, But Popes crooked Age
Denys to them high Standard-bearers gage
Of stature, and the Graces of Tall Personage.

³ His Royal Head of Massive purest Gold,
A Fount of Life eternally doth hold,
Not like the Counterfeit, that as the Bowl,
That broken at the Well leaks out the Soul,
And Lives, but by Successions ; ⁴ His curl'd Locks
Strong enterwove with Truth firm, as the Rocks,
Speak Truth, and Life long, as the Ravens jet,
Not like That faded Head to Death in Debt ;

⁵ His Eyes chaste Glear, and beaming as the Dove
Reflex'd by limpid'st streams ; Arrows from Loves
Full quiver thence do fly, not like those Eyne,
Dull, Hollow, Sunk, Bloodshot with Lust and Wine,

Notes explaining the Sense.

¹ The true Doctrine of Justification by Christ, and of Sanctification by his Spirit, who came by Water and by Blood, very lively Expresed by his being White and Ruddy. ² The great Excellency of such a King and Saviour, as Christ is Emblem'd by the Excellency of Personage, Standard-bearers are chosen out of many, and wherein Christ Excels Ten thousands. ³ To speak Christ a Head of Eternal Life, his Head is compared to the finest and most substantial Gold, and not like the Golden Bowl or Shell that breaks at the Well, Eccles. 12. 6. ⁴ The Compare of his Locks, as bushy and black as the Raven, is certainly allusive to the Strength and Vigour of Youth, and to the known long Life of the Raven. ⁵ The chaste Eyes of the Dove, reflected by the purest streams, and wash'd with Milk, are most fit Resemblances of the Purity, Mercy, and Grace of Christ, so contrary to the impure and bloody Eyes of Antichrist.

And

And Sanguinary Laws, but bath'd in Milk,
 1 Whose Retines Souls enclose, as Nets of Silk
 Which Life wraps up, thus Truth and Mercy stream
 From his bless'd Aspect, as if both one Beam
 Of Light, or like Pearls set by Art in Rings
 Of Gold, whence double, yet one Lustre springs ;
 2 His Cheeks the Seats of Love, as Beds of Spice,
 And Flowers preserve a fragrancy so nice,
 That no foul Vapour can one Pore trapan
 To let it in, no Breath of wind can Fan,
 Nor poyson'd Atoms with its Hooks can pull
 One putrid steam into those scents; All full,
 And croud'd with Sweets, but oh the gasty Cheeks
 Of Antichrist, how loathsome thence the Reeks ;
 3 The Lips of my Belov'd so full of Grace
 From purest Lillies drop their Myrrh apace
 In perfum'd Gales of Truth; While *Asphaltite*
 Belches its Sulphur after *Sodom's* Rite.

[Fitly set, or sitting
 in Fulness, as pre-
 cious Stones in the
 Foyle of a Ring]

[His Cheeks are
 as a Bed of Spices,
 as sweet Flowers]

[His Lips are like
 Lillies, Dropping
 sweet smelling
 Myrrh]

4 His gentle Hands to benign Clasps enclin'd,
 As into Golden Rings of Love are twin'd ;
 Shaded with Arbors, of the pleasing Green,
 Green of Lights Beams too quick the modest screen
 From Beryl cast ; Far from the cruel stripes
 Of Antichristian Hands, or their Iron gripes ;
 5 His Belly as an *Eburn* Hill is vein'd
 With azur'd streams, which from this Mountain strein'd,
 Enrich its Fruitfulness ; But Heath and Sands,
 Impov'rish'd Soil, barren and thirsty Lands,

[His Hands are as
 Gold Rings]

[Set with the
 Beryl]

[His Belly is as
 bright Ivory over-
 laid with Sapphirs]

Notes explaining the Sense.

1 Retines are that Net-work Coat of the Eyes, that catch the Objects for sight ; Even as the gra-
 cious Eyes of Christ take Souls with those Rays of Light, as of Jewels set in Rings, that draw them
 in. 2 The Cheeks of Christ as Beds of Spices and Flowers, Expressing all the Grace and Salvation
 of the Gospel, are justly oppos'd to wither'd and faded Antichristianism. 3 The Truth of Christ
 in his Word, into whose Lips Grace is powred, is most contrary to the Impurity and Falshood,
 the Cursing and Bitterness in Antichristian Doctrine, and Censures, that Breath Sulphur Fire, Blood,
 and Death, like the Lake of *Sodom* called *Asphalrites*. 4 The Truths of the Gospel, are like gracious
 Enclasping of Hands, set off with Beams of Light, as Rings of Gold, and attemper'd to Reason
 and Understanding, as the light and pleasant Green of the Beryl ; Whereas the bold and unreasona-
 ble Falshood of Antichristianism, forc'd on by Infallibility and secular Punishments, are like Iron
 gripes. 5 There is a Fruitful Hill, where ever True Christianity is planted and Flourishes ; Em-
 blem'd by a Belly of Ivory overlaid with Sapphirs, as Veins of purest Water, enriching a cleanest
 Soil, whereas Barrenness and Cruelty are the very Nature of Antichristianism, and Countries over-
 powered by it.

That

46 An Exposition of the Divinely Prophetick

[His Legs are
Pillars of Marble
set upon Sockets of
fine Gold]

[His Countenance
is as Lebanon,
Excellent as the
Cedars]

* Greatness.

[His Mouth is
most sweet]

[Yea, He is altoget-
her lovely]

* The sweetest of
Foods.

[This is my Love,
and this is my
Friend, oh ye
Daughters of
Jerusalem]

* Antichrist.

That barren Womb o'th' seven Headed mount
Describe; streaming with Fire, as *Etna's* Fount.

¹ His Legs supporting all with Marble rise
Firm, Certain, Stable, Steddy, Pillar wise,
Fix'd on their Feet, as stalls of Gold, not Clay,
On which the *Gentile-Image* had its stay,
The very Papal Feet, false to the weight
They're trusted with, false to Proud *Babel's* height.

Thus Truth and pow'r Divine must needs endure,
Whose Ground-work, as the Top is rich, is sure;
Whereas when ever stuck those Feet of Clay
Their Head of Gold to Ruine must betray.

² His Port, His Air, His meen Majestick great,
As *Liban's* Cedars, and their lofty Seat,
Such is the * *Grandez*, such the Reason sense
Of all that's from the Eternal Sapience.

When Papal Faith, and Rites become the scoff
Of Divine Wisdom, and like Chaff huff'd off.

³ As sweetest * *Ambrose*, so His Mouth doth flow
With Truth, Heavens Eloquence; His Praises grow
Upon me quick, so to a point I draw,

⁴ His Loveliness to Beauty's self gives Law:
This *Salem's* Daughters is my Love, here end,
If you but lovely know, you know my Friend:

⁵ But oh the * *Counter-Christ* hath ⁶ *Dragons* Jaws,
Who Poyson Vomits in his Feral Laws,
The Salvagest of Beasts his Form display,
Sin makes the *Man* in Him, if Him you'd say,
He's one Deformity, if that you know,
It's He 'mong Thousands, He himself doth show.

Notes explaining the Sense.

¹ The Feet of Marble upon Sockets of Gold, are a very fair Opposition to the Legs of Iron upon Feet of Clay in the Image, *Dan. 2.* which Feet of Clay being struck, the Image falls, and all its Metals are beaten to the Dust of the Threshing Floor; Shewing the certain Ruine of all other Monarchies, and the stable Kingdom of Christ. ² The whole Administration of the Gospel, is like the lofty Cedars of *Lebanon*, rising to Eternal Glory, and Papal Falshood like the Chaff that the Wind drives away. ³ The sweetness of Christ's Mouth, is a plain Signification of the Excellency of his Word. ⁴ Christ is Loveliness it self to every Spiritual discerning Eye. ⁵ The constant Descriptions of Antichrist, are as if he were an abstract of Evil, the Wicked One, the Man of Sin, the Beast. ⁶ The False Prophet so intimate to, and united with the Beast, speaks as a Dragon.

The

*The Churches of the Reformation, * Thyatira, Sardis, Philadelphia, displayed, according to this Earnest Search after the Beloved.*

With what stupendious Art is here now drawn
The Churches ² Reformation from its dawn;
Till the Twelve Hundred Sixty Days shall end,
On which th' Apostasy's permitted to extend
It self; Wherein the Church doth search about
All Places, Forms, to find Her Loved out.

The Church indeed is ³ One, yet into Three
Must from its various scites distinguish'd be,
I'th' midst of Antichristian Bowels ⁴ Thyatire
Lyes paled round with *Vive Comburian* Fire;
That heats that Furnace, where the Sovereign feels,
What in his lowest Members burns, who steels
Their Constancy, even when They're pil'd in Flames
For Flames he to a Bed of Roses tames.

⁵ Hungary, France, others, Thyatira's * Rest
Do now the cruel Ravages Attest;
⁶ Where Papal Rage may farther come, He knows
Who trys the deepest Reins of Things, and shows
⁷ The Blessed End, but still conceal'd
What may fall out, e'er th' Morning Star reveal'd;
⁸ For at that Summons the whole Church shall fly
To higher Things than now it can descry.

* Revel. 3. 24.

Notes explaining the Sense.

* Those three Churches make the Order of the Reformed Churches. * It is not possible the State of the Reformation could be more notably described than by this Portraiture of Christ, and the Churches harkning to it, and seeking after Him. This State shall last till the Year 1697, as is made out by the Line of Time. ³ The one Church of the Reformation is Represented by three in regard of different Circumstances, and especially different intervals of Time, in which, first *Thyatira*, then *Sardis*, then *Philadelphia*, have the ascendancy successively, and all with a Continuance near to the Glorious Kingdom of Jesus Christ. ⁴ The Reformation of the Church of *Thyatira*, Rev. 2. 18. attended with Burnings alive. ⁵ The Protestants of *Hungary, France*, and in other Popish Countries, are the *οἱ λοιποὶ*, the remaining sufferers till the Kingdom of Christ in every Eye to this Day. ⁶ How far those Sufferings may spread over other Protestant Countries is known to God, who knows the Secrets of all future Events. ⁷ A certain Blessed End we know, but what may fall out before, is as to particulars concealed, though we certainly know; Then shall be a Church of *Thyatira*, of *Sardis*, till the approach of Christ's Kingdom. ⁸ How much clearer and brighter shall Christianity, and the knowledge of the Churches be, when that Morning Star appears.

¹ *Sardis* ascends to Splendor, and would bear,
As high as if the Spouses Love were there;
Its undefiled Names does yet dissent,
Lest Acquiescing in what's now, prevent
Those splendid Robes, assur'd them, when in white
Heavens Armies shall attend the Bride Grooms Light.

² Now *Philadelph.* with smallest Humane strength
Of Laws, or Power supports the Restant length
Of Time, upon the Name, the Faith, the Word,
The Patience of her single loved Lord;
While *Satan's Smyrna-Synagogue* reviv'd
Appears, as 'twere Antiquity retri'd,
And fain would Bolt this Churches Open Door,
As if not Ancient, and, as if too Poor
In Ceremonious Pomp, in Mitred Names,
In Feasts, in Fasts, its simple Order blames
With rigid Censure; But *Dauidian* Key,
That binds and looses Bars the lofty Plea
Of Jurisdiction, till *New Salem's* state
Approach so near, as to compose the Bate.

³ Even *Satan's* Synagogue shall then sit low
⁴ At Feet of *Philadelph.* and Pray to know,
Whither the Churches Love is gone, and all
Unite to seek Him with Uncloven Call:

For

Notes explaining the Sense.

¹ *Sardis* is the state of the Protestant Churches, where they are protected by States and Laws, and so is ready to believe, there is not to be a higher and a more glorious State of the Church in the World, except its undefiled Names, who look principally to the Appearance of Christ, and bewail the Low State of the Church till then. ² *Philadelphia* rises out of the Suffering Saints in *Thyatira*, and those undefiled Names in *Sardis*, who cannot be satisfied in any present state of the Church, but wait for Christs coming: It is settled upon the pure Laws and Ordinances of Christ, resting upon the consent of Christians in that, and in his Power and Favour, working this brotherly Love of Christianity, however it come to have the Favour of Princes and States also, after it comes to its Interval. ³ The Synagogue of *Satan* is that which rises out of the worst part of *Sardis*, that contend hard for the old Antiquity, not resting wholly on Gods Word, and finding fault for want of Fasts, Feasts, Episcopal Power, &c. which is especially, while the Church of *Philadelphia* is low, and is not come to its proper Interval. ⁴ The great Dispute hath been about Jurisdiction, or the Power of the Keys, Christ will resolve that by shewing this supreme Key of *David*. ⁵ *Philadelphia* being, as was said, a Church that lyes scattered in the suffering Protestants of *Thyatira*, and the undefiled Names of *Sardis*, its Door is endeavoured to be shut, and not to be acknowledged by the Synagogue of *Satan*, they are zealous for the Rites and Customs of the Primitive Church for the four first Centuries, and would reduce all under pain of Excommunication, and all severe Penalties to that

that Time, not considering the Apostasie rose gradually from thence. ⁶ But when *Philadelphia* comes to its proper Time, Christ shows *David's* Key; His Key of Supreme Jurisdiction, and that Synagogue sits low, and learns of *Phidelp.* And All of the Reformed Churches, seek Christ together.

For though His ¹ peerless Person was agreed,
No Pontiffs claim allow'd, yet how with speed
To find, ² This Synagogue from *Sardis* teem'd
Disputed hard: For in their Dream they deem'd
Their Golden Dream, that He already here,
As much as th' Spouse could hope did now appear;
To wait Him farther Factious discontent,
'Gainst present Things did future Represent
To hot Schismatick Brains; But what follows now,
Shews, This all *Salem's* Daughters disavow;
With whom the Synagogue submits to *Philadelph.*
For to the Spouse by Her Christ show'd himself;
³ And now the *Philadelphian* Intervall
Enters; Voices on High all Kingdoms call
To Christ, Dates of Apostate Times expire,
⁴ In one the Churches their True Prince enquire.

CHAP. VI.

The State of the Church in the Philadelphian Interval, or the Last Seventy Five Years of the Two Thousand Three Hundred.

⁵ **T**HOU Fairest of the Female, Beautious Name,
We now our slumbring Sentiments disclaim,
And fain would know from thee, whither is gone,
And whither is Retreat, Thy Loved ONE.

[The Chorus by
Salem's Daugh-
ters]

[Whither is thy
Beloved gone, Oh
thou Fairest among
Women? Whither
is thy Beloved turn-
ed aside?]

Thou,

Notes explaining the Sense.

¹ All Protestants agree concerning Christ, the only Head and Supreme of his Church against Papal Tyranny, but they differ'd where he was to be found, whether in the present Order and Government of the Church, or in a greater Glory of his Kingdom. ² It hath been look'd upon hitherto by too many, as Faction and Schism to desire a greater Reformation of the Church than we see yet. ³ When the Kingdom of Christ comes to be Proclaimed at 1697, it shall then be agreed by all the Reformed Churches to seek Him, and wait for his coming in greater Glory. ⁴ With how great Elegancy is *Satan's* Synagogue, which gave the Elevation of the Apostasie in *Smyrna*, again paralleled to that Over-zealous Contention, to bring things in the Reformed Churches to that state again, as the most perfect state, whereas the Apostasie rose out of it, but to show Christs Fa-
H your

vour to all of the Reformation; He brings these to acknowledge their Errour, and to acknowledge also Christs Love to a Church settled by his Word, and not by Antiquity, which is here by this Song given in the Daughters of *Jerusalem* waiting so long to hear the Description of Christs Person, e'er they all agreed to seek him with the *Philadelphian* Church, as we shall find they did agree in the following Chapter. ¹ Here is the very Worshipping of the sleepy *Sardians*, even superstitiously fond of Antiquity, at the Feet of *Philadelphia*, express'd by owning her the Fairest of Women, by seeking Christ with her, as the True Spouse.

[*That we may seek Him with Thee*]

[*My Beloved is gone down into his Garden*]

[*To the Beds of Spices*]

[*To Feed in the Gardens, and to gather Lillies*]

[*I am my Beloveds*]

Thou, that so long thy searches hast maintain'd
Canst guide us best, for sleepy we restrain'd
Our Home pursuits, and ¹ our remainders marr'd,
O'th' present over-fond, futures we barr'd:
Now we would seek with Thee, with Thee be ONE
In the Research where Thy Belov'd is gone.

² Not Gones now my Belov'd, as in my swoon,
When I had lost him so; But He's gone down,
Just now gone down into that Garden, He
Had left so long to the Apostasie:

³ The Spicy Beds He now returns to Left,
As cover'd with Black Vapours, and bereft
Of their True Odour; Now a new Repast
He takes of Fruits after so long a Fast;

⁴ He now his Lillies gathers, a new spring
Of Graces, Worship, Truth in return bring
Th' Approaches of his Kingdom so long veil'd
By Antichrist, and close his Servants seal'd;
His sealed now on *Sion's* Mount stand clear,
And with his Fathers written Name appear
On open Fore-head; ⁵ Now I Him enjoy,
As singly with his Faith of pure Alloy,

Notes explaining the Sense.

¹ The *τάλπιτά*; *Revel.* 3. 2. the Things that remain, are properly Express'd by Remainders in order to the Kingdom of Christ, which were to be strengthened in *Sardis*, as ready to dye. ² It cannot but be observed by every Thoughtful Reader, that the Account the Spouse gives of Christ Return'd, is just opposite to the State of the Apostasie before *Chap.* 5. to v. 9. ³ Before Christ had come into his Garden, as a Time past, and then could not be found. ⁴ He had Eaten and gathered, &c. and left all to other Beloveds: Now He is again returned to the Beds of Spices, and to gather Lillies. ⁵ Before the Church had put off its Coat, and wash'd its Feet, and could not open to Christ, now it saith, *I am my Beloveds*, This is in *Revel.* c. 14. 1. the Servants of God, having his Name on their Fore-head.

I And

Song of Songs, which is Solomons.

51

1 And while His love in me is pleas'd to Rest, [And He is mine]
He with himself as mine does me Invest:
Then He along the Beds of Lillies Feeds,
As of the Future 3 Paradise the Seeds.

From 4 *Schelom* Born, 5 now Hundreds Ten and Six
A Nine of Tens, and unites Seven Fix
Our *Philadelphs*. Beginning Interval
Till the Worlds Kingdoms to the best King fall,
As in just Homage first * proclaim'd his own,
At last together Build his Royal Throne,
6 And, as while *Salem's* Ruines were restor'd
From *Babel's* spoil Years Sev'nty Five were scor'd
Of Old; so many now exact do Flow
To *Salem* New from *Babel's* Overthrow
Babel the Mystic; To *New Salem's* Throne,
7 Seven Voices, and as many Vials Grone
In earnest Motion; 8 Those two Royal Towns,
Salem and *Tirzah* seat the many Crowns,
As the * Metropoles, and show unite
In *Schelom* Twelve Tribes so long Bipartite,
Which now returning *Philadelph* adorne,
And match'd with it, are in its Scutcheon borne,

Chorus.

* Mother Cities.

Notes explaining the Sense.

1 Before the Church could not find Christ, now Christ is the Churches. 2 It is very observable, ch. 2. v. 16. These Words are us'd, but in another Order, then it is first said, *My Beloved is mine*; For in the Captivity the Church was under Judgment, not under Apostasie: So the first Remarkable was Christ Return'd to his Church in Mercy, which thereupon cried out: *My Beloved is Mine*. Here the Church having been under Apostasie, Expresses first its own Loyal Return to Christ, *I am my Beloveds*; And as that was the Triumphal Note of the Return from Litteral *Babylon*, so now with this Remarkable Alteration, it is taken up again as the Motto of its Return from Spiritual *Babylon*. 3 The constant Allusion of this Song to the most Excellent Plants, Spices, and Trees water'd by the Purest streams, is most agreeable to the Paradise of God, with its Tree of Life, bearing twelve sorts of Fruit, and the River of Life running through the Streets of the *New Jerusalem*. 4 Christ the True *Schelom* or *Solomon*. 5 I account the proper Time or Interval of *Philadelphia*, the last of the Six Churches, that draw so many spaces of Time from the Resurrection to the *New Jerusalem* to begin 1697. 6 It comprehends so many Years betwixt the Fall of the Tenth Part, or decem Principality of the Great City, as were between the Fall of Litteral *Babylon*, and that completing Decree, *Exra* the 7th, when the Word for restoring *Jerusalem* was Perfect. 7 It comprehends also the Seven Voices, and the Seven Vials. 8 As it were to declare the Conversion of both the House of *Judah*, and of the House of *Israel* with *Philadelphia's* Interval, the Church is compar'd to *Jerusalem*, the Metropolis or chief City of *Judah's* Kingdom, and to *Tirzah* the Metropolis or chief City of *Israel's* Kingdom, both which unite in Christ's Kingdom.

So in this Landscaph the stream'd ¹ Banners play
 Before his Hosts, Terrours with them Array
 Themselves, *Jehovah's* Mighty Ones come down
 To *Armageddons* Plains, and them Renown
 With Victory; All these are so display'd,
 That to the ² Apostolick First state layd,
 And yet distinguish'd, They may both ascend,
 And *Salem's* Glory both may Comprehend.

The King.

[*Thou art Beautiful
 Oh my Love as
 Tirzah, Comely
 as Jerusalem*]

[*Terrible as an
 Army with Ban-
 ners*]

[*Turn away thy
 Eyes from, for they
 have overcome me*]

[*Thy Hair is as a
 Flock of Goats, that
 appear from
 Gilead*]

My Love's, as ³ *Tirzah* Fair, as *Salem* it doth shine
 With graceful Airs, my Kingdom both entwine,
 As sticks unite; So Prophecies require
 Those parted Palaces in mine entire.

Herein it is the Glory of thy Rays
 Surmounts, ev'n that of th' Apostolick Days;
 The Weapons, that i'th' ⁴ Magazine then stor'd
 Did hang for greater Service, Now they're soar'd
 On Armies Wings, which round their Terrours spread,
 And yet those Terrours with thy Beauties wed.

But Oh the dazzling Lustre of Thy Eyes,
 Too quick their Beams they dart, for while they rise;
 As with my Kingdoms Light, shade still their Rays
 With th' ⁵ Goat-like Hair of th' Apostolick Days;
 The Tabernacle of my presence, free
 From those Dark Covers yet it cannot be;
 My Throne, My Temple near are both in one,
 And not uncover'd till the Voice, *ITS DONE.*

¹ Thy

Notes explaining the Sense.

¹ The Banner'd Armies, are those Armies of Heaven, that come down to *Armageddon* in this Churches Time. ² There is both an agreement in the Description of the first Apostolick Church, and of the Church in this State, to show one lyes at the Foundation, the other is placed at the very Top and Heights of the Church in the *New Jerusalem*. ³ *Tirzah*, the Beautiful City, where *Jeroboam* settled his Kingdom over the Ten Tribes, represents the Ten Tribes, *1 Kings* 14. 17. *Jerusalem* eminently the City of Two Tribes, these united, as the two Sticks, *Ezek.* 37. ⁴ (As between a furnish'd Armory, and a Banner'd Army) betwixt the State of the Church in the Apostles days, and the State of it in this Approach of Christs Kingdom: In the First, There was a Visible Preparation to a Kingdom, and Victory; Here all things are ready for Execution, according to that Preparation. ⁵ The Goats-Hair shading as Hair, the overcoming Eyes, speaks an admirable Glory, as of the Taber-

Tabernacle, and yet cover'd with Goats-Hair, till the very Temple Built, and the Voice from the Throne; *It is Done, Revel. 27. 6.*

¹ Thy Doctrine now prepar'd by Teeth so wash'd
Declare my Truth Restor'd, as when it flash'd
Like Tongues of Fire from Heaven, A like spring,
As drops from Mornings Womb are issuing,
Blesses with Fruitfulness thy Time; So dwells
The same Wise Judgment, as in safest Cells
Entempled, which my Premiere Servants sway'd,
For so with them thy Parallel I've layd.

² Churches Reform'd like ³ Queens unite to Thee,
Without disdain at thy Prioritie.

Converts from *Babel* through those Nations spread,
Whose Sovereigns Arm'd the Ten-horn'd Be'stian Head,
Now are receiv'd in Thee, who had before
Right of ⁴ Concubinage, because They bore
My Name Confess'd, though in polluted State,
Espous'd a-new, They higher now relate
To Me in Thee; In whom I'll now embrace
Reform'd, all Churches of the Christian Race.

The *Gentiles* Fulness Thou to me present,
As Virgins Chast by Grace of new descent.

Each of these Orders Three their proper space
In Number fill, as They before their Place.
In this World had: Threescore the Queens Account
Confines; Fourscore's the Concubines amount;
The *Gentiles* Fulness no Just figures hold,
In Numbers heap'd on Numbers They are told,
That know no End; But Thou art onely One,
My Impolluted Love, Thee, Thee alone

[Thy Teeth are as
a Flock of Sheep
that go up from the
Washing]

[Whereof every one
beareth Twins, and
there is none Bar-
ren among them]

[As a piece of
Pomegranate are
thy Temples within
thy Locks]

[There are Three-
score Queens]

[Fourscore Concu-
bines]

[Virgins without
number]

[My Dove my Un-
filed is but one,
She is the only One
of her that bare her;
The Daughters saw
her and Blessed her;
The Queens and
Concubines, and
they Praised her]

Thy

Notes explaining the Sense.

¹ Then are the very same Expressions us'd to set out the Fruitfulness of this Time in the abundance of Converts to God and Christ, that were us'd in the very Apostles Days, when the Holy Spirit came down from Heaven as Fire, in the form of Cloven Tongues, and the Seeds of Life, which the Pomegranates Import. ² The distribution of those who are gathered to the Church of Christ, as in the *Philadelphian* State and Interval, and preserving that in a single, and singular Consideration, One, and the onely One of her Mother, is most natural and agreeable. ³ First, Reformed Churches justly deserve the Honourable Names of Queens, because Reformed; These gather to it from *Thy-
tyra,*

tyra, and Sardis. * Concubines may be understood very Elegantly such as pretend a-right to Christ by the Profession of his Name, and of his Religion, and yet are not in such a holy State, through the Corruption of that Profession, as not to be esteemed in the Rank of Conjugal Honour, being Apostatiz'd.

Chorus.

* *Ever the Mother of all Living.*

The Chorus goes on.

Thy Mother bare into that high degree ;
That ¹ Virgins Queens and Concubines in thee
Make up my Spouse, ² Thee Envy cannot Touch,
For all concert thy Praise, thy Bless'd state Vouch ;
The Virgins ³ Bless, Queens, Concubines thee Praise,
Those, as thy Daughters, These in Sisters phrase ;
In Thee * the Mother-Woman sees alone
The Serpent bruise'd, and her Great Son on Throne.

What ⁴ Artist of the most reported Name,
E'er drew in Prophecy so Rich a Frame,
Embellishing Apocalyptic Lines ?
Thus ⁵ John with *Schelom*, as two grand Divines
Cenferr their Symbols, how does ⁶ *Philadelph*
Fill out this Picture with its single self ?
All's Apostolick, and ⁶ That Song, that sprung
In those first Times, is now, as new, Resung :
For ⁷ th' Everlasting Gospel can't be new,
Yet is renew'd into its Native Hue ;
Apostleship no second e'er can Rise,
The ⁸ Twelve that were at first preserve the size

Notes explaining the Sense.

¹ The Converts from Paganism, are also most Elegantly represented by Virgins, who had not before professed Christ, but are now Espoused to Him: The Reason of each Number is after to be given. ² The *Philadelphian* most pure and perfect state of the Church, is the only One of her Mother, that is, That only pure Church, in whose state the great Promise to Christ, the great Seed of the Woman shall be fulfilled ; This Emblem is most aptly taken from *Solomon's* many Wives and Concubines, with a preference to *Pharaoh's* Daughter, even as to *Philadelphia*, the most Excellent state of the *Gentile* Church. ³ All these do not Envy but Praise and Bless this Church, as happy in it themselves. ⁴ This must needs be evident to every one that compares the Symbols of the Apostacy, and the Reformation, as *Solomon* hath here describ'd them. ⁵ *Solomon* in this Song, and the Apostle *John* in the Revelation, do Admirably agree. ⁶ There will be found an Admirable Agreement betwixt the Apostolick Church, and the Church of *Philadelphia*. ⁷ That Song, *Revel. 14. 3. &c.* is the same Song of Redemption sung by the Apostolick Church, *Revel. 4. ult. Revel. 5. 9.* which is sung again as new, but not new, *Revel. 14. 3.* ⁸ There cannot be another Gospel, *Gal. 1. v. 7.* But the Gospel cover'd with the Apostasie, is as new in the Glory of the Church Appearing. ⁹ It is therefore Remarkable, the Twelve Names of the Apostles of the Lamb are in the Foundations of the Wall of the *New Jerusalem*, *Revel. 21. 14.*

Of *Salem's* Walls, when new, it from Above
Descends, the Palace of the Princely Love.

Those ¹ Scarlet Threaded Lips, those even shorne
(White washed Teeth) are therefore here not borne
In this new Emblem, nor the comely Talk,
Nor those twin Breasts, that as Two Roes do walk
Among the Lillies feeding ; For all these
The Apostolick High Commission seise,
And undisseiz'd their Fundamental Right
By after Notes is to that *ONCE* kept tight.

² The Sacred Canon of two Testaments
Once seal'd, no farther swells ; Faith's Ligaments
Close up are Wound ; *ONCE* giv'n, they remain
To shine more bright, but ne'r giv'n o'er again.

³ But now an Army for an Armory
Paints Expedition to a Victory ;

These Daughters, Concubines, and Queens describe
Th^r * Eternal Gospel Preach'd to ev'ry Tribe
Of Nations with Success ; The numbers weigh
Each sort so justly out, that they allay

* *Revel. 14. 6.*

⁴ The scandal, that upbreids the Church Reform'd,
As least in the World's Map, as if o'er-swarm'd
By worser Names , For this these Numbers own ;

⁵ The Virgins, Daughters now become, are thrown
Into a kind of ⁶ Infinite ; Thus swell
In Rate the Regions, that are Infidell,
As they are spread in space, to them assign'd,
By this Prophetick Truth, that ⁷ Countermin'd

Notes explaining the Sense.

¹ This both Agreement, and yet variation of the Types in this Song show the oneness, and yet the difference of the Church in the Foundation, and in the highest of its States. ² Nothing can now be added nor taken from the Scripture seal'd up. ³ Yet the Apostolick Time was an Armory for after Use ; This, as an Army in making that Use to Victory. ⁴ It is one great Objection of the Atheist, that the Christian Religion possesses the least part of the World ; and of the Romanist, that the Reform'd Religion holds such a small part of the Christian World in Union with it in comparison of the Roman. ⁵ To this there cannot be a greater Answer, than, that Prophecy of Scripture hath told us both before, as Christ says, *Lo I have told you before.* ⁶ There is no end of the number of Convert-Heathens, the Heathen World being so numerous before Conversion. ⁷ The Truth of Prophecy, assuring the Conversion of the Fulness of the Gentiles, shall not be resisted in its own Time, in the mean none ought to be affrighted with the Ghost of this Objection.

Can

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* Bugbears.

Can never be ; Though till it be fulfill'd
Some * Mormocs may affright the too unskill'd
In Sacred Calendar, ¹ the Sixty Queens,
Of Churches, that protest, each one that weens
Of things aright, sees eighty Concubines
Of Romish Name o'er-number'd in these Lines,
As Eight with Six compar'd, which in a Glance,
Redeems the wonder of the Proud enhance
Of Popish 'bove Reform'd in this Earths Tract,
Till the Great Change foretold Them into act.

² And now those Twelve peculiar Tribes, that branch
From their true Native Olive, 'gin to Lanch
Fro' their long captiv'd State, first come those two,
We call the *Jews*, which in more open view
We see, and on the sudden start to sight
The Ten Tribes rising from their long-some Night ;
Of these their ³ *Schelom* Prince now sings, and Ends
In that Bless'd Mount, this Song of Songs Ascends.

[The Spouse, or
Christian Church to
the Jews, or Two
Tribes coming into
Union with it]

[Who is this that
looketh forth as the
Morning, Fair as
the Moon, Clear as
the Sun]

[Terrible as an
Army with Ban-
ners?]

The Calling of the Jews of the Two Tribes.

What Fair is This, ⁴ that as the Morning starts
Fair as the Moon, that Light with shades imparts,
And then clears up to th' brightness of the Sun?
⁵ And, as with display'd Banners Terroures run
From the Puissant Army, so'es the view
Of this return, a Spectacle so new

Notes explaining the Sense.

¹ The Popish World, compar'd with the Protestant, is here given, as Eight to Six, till the Great Conversion of the Reformation in the *Philadelphian* Church, which takes away that Objection also. ² Now follows the Call and Conversion of the *Jews* within the time of this *Philadelphian* Church, as before Explained: First, The Two Tribes, then the Ten. ³ *Solomon* was the great peacable Prince of both the Ten and Two throughout his Reign, which none before him nor after of the Kings was ; Herein *Solomon* was an Eminent Type of Christ, in whose Kingdom both shall Unite. ⁴ The compare of the Jewish Church to the Beauty of the Moon, and then of the Sun, is most significant of its Exaltation from those Types and Feasts so dependent on the Moon, to the Clearness of a Gospel state, and the looking forth as the Morning speaks, the Dawn of the Kingdom of Christ near. ⁵ The Calling of the *Jews* was as dreadful as an Army with Banners, for immediately upon the Kings of the *East* having their way made, the Spirits went out to congregate the whole World to the Battel, *Revel. 16. 12.*

Of

Of such Surprise, and even so to me ;
 For in the ¹ Gardens Rich with Prophecy,
 Though shell'd in Symbols, as the pleasing Nuts
 Barr'd round to those, who do not pierce their shuts,
 The ² open Fruits I minded most, that grow
 Along the Vales with an inviting show,
 The flower'd Vine, and the Pomegranates blooms,
 The open Truths in Prophets, which the glooms
 Clear up of Hieroglyphicks ; While I pry'd
 Thus every way, most unawares I Ride,
 As in *Elijah's* Chariot snatch'd, and burn
 In Flames of Passion for the swift Return
 Of those my Princely People, Kings o'th' *East*,
 For whom my Prayers, as Chariots are Imprest ;
 With Voice twice doubled, as their Charioteer
 I call, Return, Return, with quick Career
 Thou Native ³ *Salemite*, that we may view
 All we, Adopted *Salemites*, the hew
 Of *Salemites* by Nature, Eldest, First,
 R'-ingrass'd into their Olive Own, ⁴ they pierc't
 With Rage unnatural ; And so cut off
 Were doom'd as *Parricides* to th' Nations scoff.

⁵ What then is to be seen, that so invites
 Your flowing Passions to such *Salemites*.

[*I went down into
 the Garden of Nuts
 to see the Fruits of
 the Vallies, and to
 see whether the Vine
 flourish'd, and the
 Pomegranates
 Budded*]

[*Or ever I was
 aware, my Soul
 made me, as the
 the Chariots of
 Ammi-nadib*]

Chorus.

[*What would ye
 see in the Shula-
 mite*]

Notes Explaining the Sense.

¹ The Prophecies of Scripture are fitly compar'd to a Garden of Nuts, because of Divine Truth wrapped up in Parables and Riddles, especially in *Ezekiel* and *Daniel's* Prophecy. ² Many Excellent and Spiritual, yet very plain Doctrines among those Prophecies, are as the Fruits that are not lock'd up in Shells, but of an inviting Beauty and Pleasantness, and which shall be in an exceeding Flourish at this time of the Church. These Truths and Prophecies inlightning one another, there arise at the same time most earnest Desires and Prayers for the Return of the *Jews*, as of the Princely People, or Kings of the *East*. ³ *Shulamite*, or *Salemite*, is a Distinction of the Converted *Jews* from all the Members of the True Church, which are called Daughters of *Jerusalem*. ⁴ They are re-ingrass'd into their own Olive, whom they pierc'd by Crucifying Him, for which they were cut off by God, and became a Taunt, and Proverb to the whole World. ⁵ Seeing these *Salemites* are those that have been so long under the Curse and Wrath of God, the Reproach and Proverb of the Nations, a People of no Reputation, but for Traffick and getting Riches by Usury, what would you now see in them ? This is a Question made on purpose to draw out this Answer.

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The Spouse.

[As it were the company of two Armies or Mahanaim]

'Tis not themselves, that for themselves we'd see,
But Hoasts of Angels, Heavens Embassie,
As *Jacob's Vision of Mahanaim* ;
Conducting Home those *Jews*, and bringing Him,
Our Souls so love attended with his Choire
Of Cherubs, Myriads waiting with Devoir
On Him, with Heavens Armies, till His Foes
Crouch basely under, as his Feets Repose ;
And *David's* People thus Build up his Throne,
For which Bless'd state the weary Creatures Grone,
For Life 'tis from the Dead to us fore-told
By Prophecies Both Testaments Enroll'd,

CHAP. VII.

The Spouse Praises the Jewish Body Coming into Union with it.

[How Beautiful are thy Feet with Shooes, oh Princes Daughter?]

[The Joynts of thy Thighs are like Jewels, the work of the Hands of a cunning Work-man]

[Thy Navel is like a round Goblet, that wanteth not Liquor]

² **H**OW Beautious are the princely Feet now shod
With Liberty, that captiv'd naked trod
On Earth's hard Pavements ; and ³ the Royal Thighs,
Whose motion was distorted, and the Guise
Of th' Princes Daughter so deform'd with Chains,
Are joynted now with Pearl, that state maintains
To all her Motion ; Which the Artists Hand
With deepest cunning Fram'd, so to command
The noblest Goings : Princess, ⁴ Thy Navel's Twirl'd
So close with Truth, that like a Goblet Curl'd
Into a Circle, fast must hold the Juice
Entrusted to it, and preserve to use

Notes explaining the Sense.

¹ The Answer is, 'Tis not for themselves, but for those Eminent Appearances from Heaven, that shall be at the time of their Conversion, which shall be the Riches of the World, and as Life from the Dead, and like *Jacob's Vision of Angels*, when He call'd the Place, *Gen. 32. 2. Mahanaim*. And it seems to relate to that Battel at *Armageddon*, immediately on the Calling of the *Jews*, even as *Jacob's Vision of Angels* was his defence against *Esau's* Hoasts. ² Bare Feet are in Scripture Language an Emblem of Captivity, even as shod are of Liberty. ³ The Joynts of the Thighs, like Jewels fram'd by so cunning a Work-man, denote a princely Gate and Motion, and speak the Dignity put upon the *Jews* at their Conversion. ⁴ The Belly, as a Hill of Wheat, and the Navel, as a Goblet full of Liquor, speak the Abundance of Truth and Spiritual Plenty, that shall be at that Time the Riches of the World.

The

The Vital Liquor, while a fruitful Hill
 Of Wheat thy Belly rises, that doth fill
 1 Each gracious Appetite with Food so pure,
 That Lillies with their Milk-white Guard secure
 It all about: For Thy great Types unveil'd,
 Thy Prophecies unlock'd are Truth * engrail'd
 With highest Pleasures, which (as finest Wheat,
 And noblest Moystures Bodies) Spirits treat;
 2 Thy Testaments entwist't with so great Light
 Of Exposition offer'd to all sight,
 At this great Revolution shall, like Breasts,
 Dispose their Milk abroad; As Roes whose rests
 Are Rists to Motions fresh and new, so Truth
 From thy Returns its leaps, and bounds renew'th,
 And never flags; As Fountains press'd by Art
 Mount High, so Thy two Breasts shall shoot and dart
 On every side their Milky way, when thou
 United to me shalt to my Love bow:
 And though those Testaments are ne're new giv'n,
 By thy Conversion They divinely thriv'n [Tribes
 Swell like young Breasts, when soon the 3 Twelve of
 Shall joyn Apostles Twelve, which thing describes
 New Salem's Gates and Walls, when each these Twelves
 By Names engraven deep, Record themselves.
 Now that I may define Thee with just Art
 Distinguish'd from the Nations, thus each Part
 Of the 4 Superiour Order, I descry
 By Figures of thy own Lands Royalty;
 These, as the noblest * Vehicles of Life,
 Life from the Dead, without intestine strife
 To the whole World convey, and as the Rest
 Of universal Riches; East and West

[Thy Belly is like
 a heap of Wheat]

[Set about with
 Lillies]

* Rayl'd about
 with Ornament, a
 term in Heraldry.

[Thy two Breasts
 are two young Roes
 that are Twins]

* Carriages.

Rom. 11, 12. 15.

Notes explaining the Sense.

1 The unveiling the Types and Prophecies of the Old Testament, will be as a heap of Wheat set about with Lillies, and a Goblet wanting no Liquor: Highest Nourishment with greatest Delight to Souls, as the other is to Bodies. 2 Upon which the two Testaments, the New receiv'd with the Old, become as two Breasts that are Twins of these new Converts, and disperse Truth every way. 3 So New Jerusalem's Gates and Walls have the Names of the Twelve Tribes, and Twelve Apostles. 4 The Neck, Eyes, Nose and Head, the most conspicuous parts in Nature, are here Character'd by some most Remarkable Points in *Judea*, to ascertain the Calling of the *Jews* is here meant.

[Thy Neck is as
the Tower of
Ivory]

* Exalted to the
Highest.

* The highest Note
in Musick.

[Thy Eyes are like
the Fish-pools of
Heshbon by the
Gate of Bath-rab-
bim]

[Thy Nose is like
the Tower of Le-
banon that looketh
toward Damas-
cus]

Send it abroad : Thy Neck's that *Eburn* Throne
1 King *Schelom* mounted to a Towers Cone,

On which Great 2 *Schelom* * Zenith'd sits in Reign,
When equal Judgment to Earth's Globe He'll deign :
And Trees in crouds of Woods shall clap their hands
For Joy ; Then swelling Floods forsake their Sands,
In Thunders * *Elab* to mount Praise : And Grones
Of the Creation melt into sweet Tones.

Clear as the 3 *Heshbon* Fish-pools are thy Eyes,
Those Pools that by *Bath-Rabbims* Gate do rise,
Where Multitudes do flock to hear the Wise :
Ezekiel's Landscaph of the Blessed state
Of Life by Waters, that as Seas dilate,
Agrees, For as the Scaled Habitants
Swim in unnumber'd shoals, and find no wants
Of room for Life in the vast Ocean, so
Men, as the Fishes shall these Waters Row ;
And as successive Billows, Life shall rise
On all that moves ; Here nothing moves and dyes,
What's Dead, or Dyes into a Sea of Salt,
Is cast like *Sodom's* Lake, the Dead-Seas Vault.

Thy Nose like 4 *Liban's* Towre, *Liban's* Perfumes
Drinks, and, as the blisful Odours it assumes,
It thence diffuses, while *Damascus* Types
The World around thee ; Thus thy Nose, as Pipes
Conveys Lifes Savor, it had drunk, Thy Eyes
As Princes Bless, what in their prospect lyes,
Thus thou, this Royal Tower, by thy Nose
Draw'st in, and dost again dispose

Notes explaining the Sense.

1 King Solomon's Ivory Throne describ'd, 2 *Chron.* 9. 17. is here made the Emblem of the Royal Enthronization of Christ at the *New Jerusalem* state, much exalted by the *Jews* Conversion.
2 Christ sitting on this Exalted Throne, Judges the World with Equity, and the whole Creation Bejoyces, according to *Psal.* 96, 97, 98. *Rom.* 8. 22, 23. 3 *Heshbon* the Royal Seat of the *Amorites*, *Num.* 21. 26. is call'd the Gate of *Bath-Rabbim*, which signifies both Multitude, and the Gate of the Wise Judges, and Learned Masters in Knowledge, and may fitly Type the Knowledge of the Lord Abounding, as the Sea, or *Ezekiel's* Holy Waters in which all things Live, *Ezek.* 47. 9. 4 The Tower of *Libanus* in allusion to *Solomon's* House of the Forest, 1 *Kings*, 7. 2. takes in the Cedar Perfumes, and both Beautifies all within its prospect even to *Damascus*, and by Repercussion sends back those sweet Airs : So the *Jews* Converted, as they receive the Gospel themselves, so shall Minister to the abundant Propagation of it to the World about, Typ'd here by *Damascus*.

The Royal Savors ; sending out those Breaths,
That thou didst first exhale ; Thus Incense wreaths
In sweetest Circles : Thus whatever lyes
Within thy point is Bless'd ; For from thee hies
The Incense down, that first to thee did rise.
1 Now in this lofty Temple State, and Air
Serene, grows useless the Goats Hair.

Thy Carmel Head Blazons an high Estate,
Bound with the Crimson, and the purpurate,
Bless'd *Sch*'s high Estate, in Colours Plait
Of Royalty within thy Locks, for lo
The King not in the presence, but so,
As in his Palaces chief * Ante-rooms
He in the Galleries is held ; He comes
From thence in State : My Ravish'd Thoughts rush on
In foretasts of the Pleasures we'r upon.

2 How great's the Beauty, and the Pleasure high
When Love set free from all Adversity
Baths in the Liquid streams of pure Delight ?
What Inspir'd Pen can to this Love do right ?

But I return to Thee, whose statures flown
To th' 3 Palm-Trees Height, and near its Top is grown ;
Mean whilst, as gen'rous Clusters on the Vine,
That twists about that Height, swell out of Line ;
So don't 4 Thy Breasts their Fruitfulness forget,
Whilst thou in Heights so near the Clouds are set.

I said, with Thee I will unite, and climb
Thy Highest Boughs ; Thy Top that's so sublime,
I'll reach with great Delights ; For in thy H'ight
All Saints are equally advanc'd ; Of Right

[Thy Head upon
Thee is like Car-
mel or Crimson]

[The Hair of thy
Head is as Purple]

[The King is held
in the Galleries]

* Rooms of state
have Ante-rooms
before them.

[This Thy stature
is like the Palm-
Tree]

[And thy Breasts
to Clusters of
Grapes]

[Behold I will go
up to the Palm-
Tree]

[I will take hold of
the Boughs thereof]

Notes explaining the Sense.

1 The Head that had Hair, as of a Flock of Goats from Mount Gilead, is now as cover'd with Scarlet or Crimson (as Carmel signifies) and Purple, shewing the Exaltation of the meanness of the Gospels out-side to Princely Greatness at the *Jews* Conversion, signified by these Royal Colours.
2 I do not understand here by Love, (as in this Song in other Places) Christ the Beloved of the Spouse, but Love in the Abstract, plac'd, and seated in the Delights of a great Condition, suitable to the Approaching bless'd Estate. 3 The Palm-Tree I account the Emblem of the High Victorious State of Christ and his Gospel, agreeable to *Revel. 7. 9.* when the *Jews* and the *Gentiles* shall be united. 4 The so often Mention of Breasts and Clusters, speaks the Admirable Fruitfulness of the Gospel-Light and Grace, as well as Height of Condition.

[Now also thy
Breast shall be as
Clusters of the
Vines]

[And the smell of
thy Nose like
Apples]

[And the Roof of
thy Mouth like the
best Wine, causing
the Lips of those
that were asleep to
speak]

* As we say to
Rights.

¹ Thy Palms so high are grown; For they are due
To each of my Love's Victors, at that view
Triumphant; In due time thy Palm-Tree stands
With Branches to adorn the Conquerers Hands.

While Thou so graceful art, and while so High,
With both Thy Fruitfulness at once doth vie;
I joy thy Clusters to Repeat again,
Those pleasing fertile Smells Thy Nose amain
Breaths out, while as from ² Apples, Atoms fly
With loud Reports, that Paradise is nigh,
And thy Mouths Roof, such Doctrines doth send down
Of th' Sacrifice, that's my Beloveds own,
Of greater Worth, then ³ blood of choicest Vines
Which into Consciences by such strait * Lines
Go down, that sleepy Lips awaken'd Praise
Heavens Bounty, that doth such Redemption raise.

Chorus.

⁴ Thus does the Jew and Gentile Church unite,
While yet the Jew doth Elder Sister write;
But so that Mercies each Reciprocate
One to another in this proper state.

* Supplied.

For first the blinded Isra'ls lowest Fall
Was * Surrogated by the Gentiles Call,
And so did Mercy reach to th' Pagan wild,
Much more their Fulness is by Mercy Fil'd.

For when this People's (whose the Promise) Call'd,
Christ in his Glory then shall be Install'd;
And Gentiles Churches perfect; Now to repay
This Mercy to the Jews, In full display

Notes explaining the Sense,

¹ By the Height of the Jewish Palm-tree, is not to be understood any Dominion of the Jews alone, but the state of most Excellent Grace and Glory, accruing to all the Saints from Christ's Exalted Kingdom at their Conversion in which the Jews may be first, but yet no more than equal with all Saints. ² Mention of Apples, and all Fruits as was said, allude to the Paradise of God. ³ The Blood of Christ, and the Doctrine and Sacrament of it are fitly express'd by Wine, as the Scripture Witnesses. ⁴ The Order God hath set betwixt the Jews and Gentiles in the Communications of his Mercy, is very Admirable, according to Rom. 11. the Jews Falling, of necessity God must have a People, Christ a Church: The Gentiles then are called to supply their Vacancy; So the Jews Fall is the Riches of the World.

Wisdom Contrives ; For 'twas the *Gentile Spouse*,
 That bore the Dragons, and the Beast's Carouse
 Of Blood so long, upon *THIS* Kingdoms Hope,
 Which cannot fail ; *THIS* Kingdom then must Cope
 These Martyrs with Reward ; So *Jews* obtain
 Mercy through *Gentiles* Mercy ; Thus remain
 Both under Mercy ; ² Oh the Waters deep
 In which this Wisdom Sovereign doth steep
 Its Foot-steps ; But from Him's the Source of all,
 Then to His Glory All things justly fall.

*The Jews Conversion thus distinctly plac'd, the Song
 Returns to the One Spouse thus Grac'd, who now
 Speaks.*

³ In this new Royal State, through th' Kings of th' East
 With me the *Gentile Church* Now One ; I vest
 My onely Loved in my self ; To Him intire
 I am Devote ; And now I feel the Fire
 Of his approaching Coming, to receive
 With New Desire His Spouse ; To enterweave
 His Love with Mine ; Come therefore my Belov'd
⁴ Let us in Circuit visit the Improv'd
 State of thy Church, in all its various Seats,
 In all its Fruits, midst them let our Retreats
 Now be dispos'd ; Into the Fields let's walk,
 And view thy Gospels spread, where late no stalk
 Of Truth did grow : Thou in the Hamlets please
 With me to Lodge, where Quiet doth appease
 All Noise, and yet Thy Truth doth there diffuse
 Into those private Thoughts ; The silent Muse

[My Beloved is
 mine]

[And his desire is
 towards me]

[Come my Beloved,
 let us go forth]

[Into the Field]

[Let us Lodge in
 the Villages]

Notes explaining the Sense.

¹ The *Gentile Church* hath yielded that Army of Martyrs, first under Heathen, then under Popish Powers ; These must be Recompenc'd in Christ's Kingdom : Christ's Kingdom cannot be without the Conversion of the *Jews*, whose are the Promises, and of whom Christ Blessed for ever came ; So then because the *Gentile* Martyrs must be Crown'd through Mercy, the Mercy promis'd to them, assures and hastens Mercy to the *Jews* in its time, that so the Kingdom of Christ, the Riches of the World, and Life from the Dead, may come in at the Fulness of the *Jews*. ² Rom. 11. ³ The Royal State of Christ figur'd by the *Jews* Return, as the Kings of the East being given, the Church, as one Spouse anew entitles it self to Christ. ⁴ This particular Visitation of all parts, and of the Fruits appearing, relate to the Kingdom of Christ, and shew the near Approach of it, when all things were thus prepared.

[Let us get up early to the Vineyards]

[Let us see if the Vine flourish, whether the tender Grapes appear, and the Pomegranate bud forth]

[There will I give thee my Loves: Or I will yield up my self to my Beloved]

[The Mandrakes, or lovely Fruits give a smell]

[And at our gates are all manner of pleasant Fruits, new and old]

[Which I have laid up for thee, O my Beloved]

Of thy great Kingdom in that privacy
The very Trees Applaud, and Woods revy;
Then with the Morning Light, our early steps
Shall to the Vineyards haste, we'll see the Leaps
The Vine makes into Clusters; The Granate
Pearl'd into Buds; For hereby we'll Rate
Thy Governments Approach; Those splendid Fruits
Of Truth are thy Gemm'd Scepters blooming shoots
Into its Glory, Strength, and just Extent;
Amidst those Fruits, my Love, thou shalt resent
That I thy Bride to Thee my self present:
Now on this Visit, I with Joy report;
All Flowers of Love, and Fruits of Pleasure sort
Themselves together; Eldest, latest Dates
Conspire, and place themselves around our Gates:
For since the World began to this Times joint,
All Truths and Graces flow, as to a point;
Which Treasur'd up for Thee, now make their Count
To thee, my Love, as in their last Effort.

CHAP. VIII.

The Earnest Desire of the Church, for the Personal Appearance, and Reign of Christ in Humane Nature.

[O that thou wert, or one would give thee, as my Brother]

[That suck'd the Breasts of my Mother]

² I Ask with flaming Passions, and yet veil'd
With Modesty, I Ask, as One appal'd,
With my own boldness, thus I shade desire,
Who'll Thee me Give in Freedoms so intire,
Yet so uncensur'd, as my Brother Thou,
That the same Breasts with me didst Suck! I'de Vow

Notes explaining the Sense.

¹ The Words Translated, My Loves, I rather render by an Elegant Abundance; I will give my self to my Beloved, to Thee, signifying the Spouses State, even prepar'd as a Bride adorn'd for the Bridegroom, by the universal Readiness of all things for the Kingdom of Christ: On which follows a Representation of a Feastful Abundance waiting at the Gates, as for the Marriage Supper in the next Canticle. ² After the Account of this complete Preparation to a Nuptial Banquet, as it were in Paradise, the Spouse desires the Appearance of Christ in the Glory of His Humane Nature, or, as the Great Son of Man, under the Modesty of desiring Him to be given as her Brother; of the same Nature with her self.

My Chafteft Kiffes to thy Lips ; In ftreets
I'de find Thee, and Thou'dft not defpife my Greet's,
1 Into my Mothers Houfe I'de draw my Love,
Who did me teach, that Promise firft to move ;
Which as the 2 Granates Juice, and fpiced Wine
I prefs into thy Crowned Cup ; Divine
I know thy Perfon is : The Womans Seed
Yet is to Reign in view : Thy happy fpeed
I urge now at the Time fo juft ; An Age
Each Minute feems ; I give in Umpirage
Betwixt my Love and me, what er'ft I pray'd,
When Liberty from 3 Babels Thrall delay'd
Prefs'd me fo hard ; (be it of this time
The happy Signal) Now when FALLS in chime
The Babel, ~~high~~ Spiritual, I pray
Let His Left Hand my Head fupport, each Day
He ftays ; His Right me embrace, as loves dear pawn,
My Nuptial Morn is now juft at its dawn.

4 And untill then, you *Salem's* Daughters hear
My folemn Charge ; Which now no weight of fear
Is poffible, or needs t' enforce, Thofe Roes
And Hinds fo wild now tam'd won't difcompofe
Your Peace, as Salvages enrag'd ; But th' Awes
Of my Great Love fo near to come are Lawes
Of greateft Power ; That Him you not difpleafe
In gracious Pofture ; Ruffle not his Eafe,
Untill that oft Repeated, Self-fame-day
Be broke, and the laft Shadows fly away.

The Appearance of the Ten Tribes, as on a fudden.

5 Who's This, that from a tedious Exile mounts,
As if in Defert loft, that all accounts
Of her have fail'd ; Till now propp'd by the Arm
Of Him, who's pleas'd to Love without a Charm

[I would Kiſſ thee
when I ſhould find
thee without, yet I
ſhould not be de-
ſpiſed]

[I would lead thee
and bring thee into
my Mothers Houſe,
who would inſtruct
me]

[I would cauſe thee
to drink of the ſpi-
ced Wine, of the
Juice of the Pome-
granate]

[His left Hand
ſhould be under my
Head, His right
Hand ſhould em-
brace me]

[I charge you ob-
ye Daughters of Je-
ruſalem]

[That ye ſtir not up
nor awake my Love
till he pleaſe]

Chorus.

[Who is this that
cometh up from the
Wilderneſſ, lean-
ing on her Beloved]

Of

Notes explaining the Senſe.

1 To which alſo relates the bringing him into the Houſe of her Mother, as the Incarnation was before Expreſs'd, Chap. 3, 4. 2 The ſpiced Wine and Juice of the Pomegranate, is that firſt great Promise of Life, and of the Kingdom, to the Seed of the Woman, &c. in which the Spouſe would be viſibly and experimentally Inſtructed by Chriſt Appearing. 3 This and the next Expreſſion are uſ'd juſt

66 An Exposition of the Divinely Prophetick

Just at the Deliverance from Literal Babel, and so here from Spiritual, of which That was a great Type, as appears by Ezekiel's Temple. * This Adjuring the Daughters of Salem, is us'd three Times in this Song. 1. Before Christ Appearing in Liberty by Cyrus, that so Eminent Type of him, Chap. 2. 7. 2. Before the Incarnation, Chap. 3. 5. and 3. here before his Appearance to his Glorious Kingdom, and here it is very Remarkable, it is without that Intimation of Terror by the Roes and Hinds of the Field, now brought in subjection to Christ: Thus in Prophetical Scripture it is a Rule; Likeness of Expression, signifies some especial Resemblance of Times and States. † The Desert, and coming up the from Wilderness, leaning on the Everlasting Arms of her Beloved, as Israel of Old, Deut. 33. 27. is a High Expression of this long Exil'd State of the Ten Tribes, and Deliverance from it.

Of Merit; This e'er lasting Arm can reach
All Times, and none that's past his Grasp Impeach.

These are the Ten Tribes now return'd, long lost
From all Appearance, on the Four Winds Tost,
Now stay'd, and guided by the Arms, that bear
Whole Nature up, we see them thus appear.

The King.

[I rais'd Thee up
under the Apple-
Tree]

[There thy Mother
brought thee forth;
There she brought
Thee forth that bare
Thee]

[The Spouse, as in
the Ten Tribes]

[Set me as a Seal
on thy]

[As a Seal on thy
Arm]

[Thy Love is strong
as death; Jealousie
is cruel as the
Grave]

Though others wonder, yet not new to me,
Of Old I rais'd Thee, from the 1 Apple-Tree
Of thy Lost Paradise, (as now from thy desert
I call home to my self thy wild'red Heart)
There Eve, All Livings Mother, did adorn
Thy Cradle, There my Church conceiv'd and born,
Was of that Sovereign Promise to Eves Seed,
Wherein I am Supreme; Thus 'twas Decreed.

2 So long forgotten, I by Love revis'd
Would now from future Forfeiture Fore-pris'd,
Stand sealed; on Thy Heart; Thy Arm; Thy Heart,
As deep engraven there, and ne're to part
From thy endeared Thoughts; and on Thy Arm,
That to Love's Eye I may be still a Charm.

3 Thy Love my Heart doth with that Passion fill,
That it without Enjoyment can't be still;

Notes explaining the Sense.

1 The Apple-Tree calls to mind the Promise, by which the Church was first Conceived after Paradise Lost, and fitly here Remembered. 2 This was the universal Temper, and earnest Desire of the Spouse in all parts of it, to be in the most immediate Enjoyment of Christ personally Appearing. 3 All these passionate Expressions, signify a jealousy of any Absence of Christ, Vehement as Fire, and Cruel as the Grave.

How

How Vehement the Coals, how Hot They glow,
That by Love's force Spirits Immortal Blow ?
Love unenjoy'd's strong, as the Dismal Gloom
Of Death I have Endur'd ; I feel and dread the Doom
Repeat't ; Of loosing Thee a-new, doth Rave
A Jealousie like to the Cruel Grave,
I have been Cloyster'd in ; Whose Womb doth crave }
Still Endless more , No Rolling Floods can Quench
Love's Flames, nor flowing Oceans too deep drench
Its Spirits, or it self to Loss ; ¹ Nor can
The Riches of the World Bribe off the Man,
That Loves , The Substance of a House would be,
If stak'd 'gainst Love, Refus'd with Scofferie :
Thy Self now Come, no Mammonized State
Can Vicar for Thee, nor my Passions Sate ;
Thy Self I seek, Thy Self alone I prize,
The World of Worlds without Thee I despise.

[The Coals thereof
are as Coals of Fire,
which hath a most
vehement Flame]

[Many Waters
cannot quench
Love, nor the
Floods drown it]

[If a Man would
give all the Sub-
stance of his House
for Love, it would
be utterly con-
temned]

*The Spouse Concerning the Ten Tribes
newly Return'd.*

² A Youngest Converts Sister's come to View,
Who hath no Breasts yet, Her Return's so new :
The Gospel Knowledge is not Fashion'd yet
Into those ³ Breasts, with Milky Veins so set,
That may Receive, and so disperse the Juice
Of Truth, as Childrens Food through every Sluice.

[We have a little
Sister, and she hath
no Breasts]

What shall we in our Prayers then Present ?
In our Consults Resolve, That may Indent
With Succour to her Case ? ⁴ If She shall stand
Firm, as a Wall of Stone, We'll Counter-band

[What shall we do
for our Sister in the
day she shall be spo-
ken for]

[If she be a Wall]

Notes explaining the Sense.

¹ It hath been too shamefully the Sin of Christian Churches, especially the Grand Apostate, the Roman Church, to take worldly Glory for Christ's Kingdom, even as a Desire of a Carnal, Pompous Messiah, was the Sin of the Jews, not understanding this Exalted Kingdom of Christ our Saviour, in its Spiritual, yet Visible Glory. ² Christ having so far own'd the Church of the Ten Tribes, the whole Church of the Jews, (or the Two Tribes) with the Fulness of the Gentiles, apply themselves to it with earnest Desires of being all manner of ways Serviceable to it, both by Prayers and Consultations for the Advancement of her Full Gospel state. ³ Breasts not yet grown, signifie a State

yet unformed in the Knowledge and Doctrine of the Gospel. * A Wall signifies knowledge of Salvation, but low, as the Fundamentals; The Silver Palace, the highest Improvement so as to shine into all Eyes.

[We will build up-
on her a Palace of
Silver]

[If she be a Door,
we will enclose her
with Boards of
Cedar]

That Constancy in her Profession; We
With such a Frame of Truth and Sanctitie
Will her Ennoble, as a Palace Rais'd
Of Massive Silver, for its Lustre Prais'd
Of ev'ry Eye, seating its Light and Beams
Of Holy Laws to flow in Milky streams

If She's ¹ a Door, by which the Tender Flock
May in and out be Guided without Shock
Of Force, or Falshood, and sweet Pasture find;
That Door with ² Boards of Cedar we will bind;
With Cedar Boards, whose Safety, State, and Smell
So Princely, shall Attract, Secure and Swell
Its Converts to great Numbers: While these Marks
Of Royal Grace and Favour mount its Sparks
To a Victorious Flame; So Bless'd this state
Of Times shall be Glorys to propagate.

Chorus.

So Quick indeed is now the Churches Growth,
That nothing lingers with a Languid Sloath.

[The Spouse, as in
the Ten Tribes]

[I am a Wall, and
my Breasts like
Towers]

[Then was I in
his Eyes, as one
that found Favour]

Firm Wall of Rock I stand i'th' Temple Frame,
And my small Breasts swell'd to High Towers Name,
That Spout from High the Gospel with Renown,
Renown so Great, that Circles in a Crown:
³ For in the Princes Grace I stood so Fair,
That as a Princely Spouse with Royal Air
Surround'd I Favour found; And His Delight
⁴ Is now to Honour me with Spousal Right.

Notes explaining the Sense.

¹ As Christ is supremely a Door, so every Church-Society is subordinately a Door, by which the Flock go in and out, and find Pasture, *John, 10. 9.* ² A Door enclosed with Boards of Cedar speaks Princely State and Safety, with sweetest Pleasure and Enjoyment. ³ The World of Worlds, is in Scripture Phrase, the thousand Years Happy State of no value without Christ. ⁴ The Ten Tribes, whose Return is last describ'd so sudden and unthought of, yet it being in the Time of greatest Effusion of the Spirit, it rises suddenly to all Perfection, and found Favour, as the Spouse of Christ.

*A Description of the Supreme Kingdom
of Christ, under the Parable of So-
lomon's Royal Vineyard.*

King *Schelom* had a Royal Vineyard plac'd,
So that ¹ *Baal Hamon's* Name its Grandeur grac'd :
Princely Abundance that Great Name Imports,
This *Schelom* could not Grasp within the Efforts
Of his own Eye, though Greatest, Wisest, King ;
With Caution therefore, that each Farmer bring,
A thousand Silverings He Lets it out :
Thus to his State the Circle runs about ;
The Fruits in Silver thus return'd supply
By Right th' Expence of *Schelom's* Dignity.

While This some shade to th' Royal Vineyard gives,
That I call Mine, as Paint gives to what Lives,
How Dark yet, and how Dead are still the Lines !
How short of the Great Life ! For my True Vines
With their whole Plat are ² always in my Eye ;
Each Keeper that I place, I will stand by,
And by my Eye Guide All ; No Errour shall
So much as in a Point this State Appall :
For as my Saints alike my Vineyard keep
So I Them All, whose Eye's ne're chain'd by sleep.

³ The Thousand then whole Glories perfect Sum
To Thee the Great, the *Schelom* True must Come ;
⁴ Two Hundred, without hazard Run, Reward
Those, Thou acceptest, as thy Vineyards Guard.

Notes explaining the Sense.

¹ This Vineyard of *Baal-Hamon*, is in every part most admirably described, to set out the Glory of Christ's Kingdom, much Excelling *Solomon's*. ² The Vineyard of Christ, in his Eye speaks Christ's Personal Reign, however His Throne is Above, yet it is visible, as *Stephen* saw his Glory, on Earth. ³ The Settlement of the Revenue of the Vineyard is Admirable ; The absolute thousand of the Kingdom, and its Glory and Power is Christ's. ⁴ Every Saint, as a Keeper under him hath

Chorus.

[*Solomon had a
Vineyard at Baal-
Hamon*]

[*He let out the
Vineyard to
Keepers*]

[*Every one for the
Fruit thereof, was
to bring a thousand
pieces of Silver*]

The King.

[*My Vineyard,
which is mine, is
before me*]

Chorus.

[*Thou, O Solo-
mon, a thousand,
and those that keep
the Fruit thereof
two hundred*]

Now

two hundred, not depending on the hazard of his own Improvement, but upon the absolute Care of Christ, who secures both his own thousand, and every Saints two hundred: As therefore the Equality, each two hundred; So that there can be no Forfeiture, makes the Allowance great.

Now as the Parity Aggrands the Rate;
So that no Loss can be, Blesses the State:
How Royal is't, that the chief Shepherds Ten
Two as reward Communicates! For when
Old Salem's Priest-hood * Decimate but one
In Ten to a Community, the Tone
Of Bless'd New Salem's Priests is stretch'd alike,
And to each Saint twice one in ten doth strike:
For when Ten Hundred to the King doth Rise,
Two Hundred to each Saint He doth demise:
For ev'ry Saint's a Priest, and keeps the Vine,
Himself; The Vineyard by an equal Line
Rises from every Vine: So the Reward
Runs Equal to this Equal Priestly Guard.

* Tythe.

This is Essential Glory, yet Degrees
May vary, as in Light the Stars One sees.

The King.

[Thou that dwel-
lest in the Gardens]
[Let me hear the
Companions heark-
ning to thy Voice]

Oh Thou that in the ² Gardens yet dost Dwell,
Which to Mount Paradise of God shall swell
In Beauty, and in Fruits; Now, Now, that All
Is thus prepar'd, ³ My Spouse, I'de hear thy Call
Ecchoed by every Saint in Harmonie;
And then I Come, I quickly Come to Thee.

Notes explaining the Sense.

¹ Seeing all the Saints in this state are Priests of God and Christ, we may fairly compute; out of Ten intire to Christ, his Communication of two in ten to each Saint is by way of Eminency, when the Allowance to the Priest-hood under the Law was but one in ten to the whole Body of Priests. ² The Gardens as many, and the Mount of Spices as one, speaks those Gardens rising to one Paradise of God, like the Mount of the New Jerusalem. ³ The Translation of the Words, Let me hear, or cause me to hear the Companions hearkning to thy Voice (as the Hebrew is) is the very same Sense, and almost those same Words of the Revelation; The Spirit, and the Bride say, Come, and let him that heareth say Come, as easily appears to any one consider-
ing those Words, Let him that heareth say, Come, Revel. 22. 17.

I My

Song of Songs, which is Solomons.

71

1 My Voice, Lord Jesus, Thou shalt hear, thy Bride
One Spirit Tunes to lay with Holy Pride,
At such a Day Approaching; Come, yea Come,
As youthful Harts and Roes on Hills do Roame,
With Bounds so Quick, that ev'ry where They're seen,
Thou on ² the Spicy Mount without all Iscreen
Of shade be seen, let no Dark Spot appear,
Unguilded by thy Lightning Quick each where;
So let the Redolency of thy Air
Perfume each Point, and no Ill Blast empair.
Those sweetest Breaths; Now be there no Delay,
Haste thee, Lord Jesus, Come, yea Come Away.

The Sponse.

[Make haste, my
Beloved, and be
thou like to a Roe,
or a young Hart on
the Mountain of
Spices]

³ Thee to Anoint, the Mount of Spices Grows,
And to an Endless Royal UNGUENT Flows.

Notes explaining the Sense.

¹ And the Conclusion is of the very same Importance, I Come quickly, even so Come Lord Jesus, with this, [Make Haste,] *Eccl. v. 20.* ² To be like a Roe and a young Hart on the Mountain of Spices, is oppos'd to being like a Roe, or a young Hart on the Mountains of *Bether*, or of Division: For that Division spoke Evening and Morning: The Mountain of Spices is All Morning and Day, and to make haste like a young Roe, or young Hart upon it, is to be always, and every where present on that Mountain. ³ The Royal Oyntment to an Endless Kingdom, and the Mount of Spices well Agree.

The

THE EXPOSITOR'S CONCLUSION.

¹ **T**Hough not in *Babel's* Land, but *Babel's* Time
This *Sion's* Song I sing; As its sweet Chimes
I Skill not to Tune High; So the Repike
Of untun'd Ears its True sounds back do strike
With Disacceptance; But One ² Decad more
Of Years to Light springs Prophecies deep store,
Then will a New Composure soon Enflame
Each *Salem's* Daughter to Rechant the same.

Then I Great *Schelom's* ³ Humble Poet, whom
Contempt now Locks into a silent Tomb,
Shall by the Comment of those Brighter Days
Rise better Understood, and Crown'd with Bays:
This in Diviner Warmths I dare Predict:
And if before that Time My Soul's ⁴ Relic't
Lye down, ⁵ On it This Epitaph let Sit, (WRITT
IN PROPHECY, ON SONG OF SONGS HE

Notes explaining the Sense.

¹ In a Protestant Land, but within the 1260 Days of Sackcloth, and the Beast's Remaining
Forty Two Months, of which one Ten of Years Remains. ² That Song, *Revel. 14. 1. &c.* ³ I
have a firm Assurance, My Humble Endeavours on Prophecies will be ten Years much better
Understood and Accepted. ⁴ In Death, the Body is left as the Souls Widow. ⁵ I Bless God
for Enabling me in the Explanation of this Song, above any other Undertaking, and bind it to my
Self as a Greatest Honour.

To Him be Glory by Jesus Christ for Ever. *Amen.*

F I N I S.

